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Diary

OF

A TOUR

THROUGH

SOUTHERN INDIA, EGYPT,

AND

PALESTINE.

W. Pople, Printer, 67, Chancery Lane.

MYSOOR
SERINGAPATAM
Bangalore
Vellore
Arcot
MADRAS
Sadras
Mamboura
Pondicherry
Tranquebar
Mercara
Mysoor
Canarore
Tellicherry
Coimbatoor
Cochin
Trivanderam
Madura
Tanjore
Cape Comorin
Scale of Miles

Diary

OF

A TOUR

THROUGH

SOUTHERN INDIA, EGYPT,

AND

PALESTINE,

IN THE YEARS 1821 AND 1822.

84936

BY

A FIELD-OFFICER OF CAVALRY.

LONDON:

PRINTED FOR MESSRS. J. HATCHARD AND SON,

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1823.

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DiaDia
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DEDICATION.

TO THOSE NEAR AND DEAR RELATIONS,
FOR WHOM ALONE THIS LITTLE DIARY WAS
ORIGINALLY PENNED, IT IS NOW MOST
AFFECTIONATELY INSCRIBED,

BY

THE AUTHOR.

PREFACE.

THE Author of this little Work is well aware of the inefficacy of all apologies to the Public, for undertaking what he has been unable adequately to perform; he will, therefore, neither solicit their indulgence, nor deprecate their censure. He is anxious, however, that his Readers should understand, that his efforts have been mostly directed to the collection of information connected with the exertions of those Societies which have been instituted for the conversion and instruction of Pagan nations: and that if any profits shall arise from the sale of the Work, they are intended to be entirely devoted to the promotion of Christian Missions in general. He has merely to add, that the simple form of his Diary has been preserved, with a view to the advantage it offers, of communicating to others the impressions produced on his own mind by events at the time of their

occurring; being sensible how apt the mind is to allow unconsciously the colouring of subsequent ideas, and altered modes of thinking, to influence the narration of simple facts. He also deems it right to mention, that as the Diary was originally undertaken for the sole perusal of his Family, and those Friends on whose discretion he could confidently rely, some few occurrences of a private nature have been suppressed, which would probably have excited neither the interest nor sympathy of the general Reader.

DIARY

OF

A TOUR

THROUGH

SOUTHERN INDIA.

PART I.

DIARY

OF A

TOUR, &c.

CIRCUMSTANCES of a private nature, and which must therefore be totally uninteresting to others, having led me to determine on passing a few years in India, I planned at an early period the tour I was afterwards enabled to execute, through the southern provinces of that country. A visit to the ancient Syrian churches in the neighbourhood of Travancore being the principal object I had in view, with the additional intention of inquiring into the state of the Christian Missions of various denominations, now existing on the coasts of Coromandel and Malabar, and of learning whether the progress made in the great work of converting the native heathen to Christianity, justified the pecuniary sacrifices made by the English nation to that effect; as well as whether the reports of the Missionaries themselves were sufficiently accurate to admit of my own future

reliance on their judgment and truth. The avowed object, to which the profits of this little work, should there be any, are devoted, will render quite unnecessary any further declaration of the general effects produced on my own mind, by the observations I was enabled to make. The opinion of others will be more satisfactorily formed on the subject, from the facts which I am about to lay before them, and which must and ought to have greater weight on their minds, than the erring judgment of an obscure individual.

With these few preliminary observations, I will now venture to offer my "Diary," in the same simple form in which it was originally written, with only those few alterations in language and substance, rendered necessary by its altered destiny, from private perusal to the eye of an enlightened, though I will hope, indulgent public.

On the 1st of December, 1820, I left Bangalore, the principal military station of the Madras government, and proceeded to that presidency by the route of the Pedanaigdoorgum Pass, and Arcot. The country, as far as Narsipoor, where I arrived on the following evening, is altogether uninteresting, either with regard to it's local beauty, or from recollections of the days that are gone: it is flat, with occasional

undulations, and without wood; but with numerous small tanks*, besides one very large one near Oascottah, which, during the rains, overflows it's dyke almost every year, and destroys the road winding round the foot of it, if indeed that can be called a road, which consists merely of an assemblage of large loose uncemented masses of granite, sloping gradually from the dyke. The roads through the Mysore country, except in similar spots, are tolerably hard and good.

December 3rd—Sunday.

My kind and esteemed companion, Captain C., in whose society I left Bangalore, having quitted me, from anxiety, on account of his lady's precarious state of health, to gain the foot of the † Ghauts as rapidly as possible, I remained here alone to spend the sabbath to the best of my ability, in the service of my God, and to the profit of my own soul. May He enable me, through the comforting influence of His gracious spirit, to rejoice at being separated from the society of the world, and to pass His

* Tanks are reservoirs for water, of various sizes, from a few feet square to upwards of a mile in length, excavated in these sultry climates by the wealthier natives, with a view to general benefit, whether for individual cleanliness and convenience, or for agricultural purposes.

† A range of precipitous mountains, with occasional narrow passes through them, is termed a Ghaut.

day, as even a poor sinful mortal may do, in spiritual communion with the innumerable company of angels, and the spirits of just men made perfect; with those blessed children of our Father whom we once knew on earth; and still more, in the presence of our beloved Saviour and friend! Would that the earthly grovelling soul could mount on eagles' wings, and, like the holy men of old, see the glory of the Lord, and the whole host of Heaven in perpetual adoration! Death, by a shower of stones, was a light price paid by Stephen for such a glorious view, when he saw the heavens opened, and the Son of Man standing on the right hand of God. There is scarcely any internal evidence of the Scriptures more thoroughly demonstrative of their divine penetration into the most secret recesses of the human heart, than those numerous passages which predict the utter spiritual blindness of man, and his incapability of discerning the things which really belong to his peace. Even among those, who do at times seek to lift up their hearts to God, at the moment when the labouring mind has by an unusual strain reached so far as to enjoy some slight contemplation of future glory, the falling of a pin, the veriest nothing, suffices to bring it back to earth, and to render all the labour vain; so truly did He know what was in the heart of man, who said, "without *me* ye can

do nothing." Surely it is because we have so seldom recourse to Him, and that not until we are, as it were, compelled to it, that our hearts remain thus insensible to those bright visions of future bliss, which the Scriptures have represented by figures drawn from all that is most beautiful and delightful to man. His finite mind is incapable of conceiving the glorious reality. Oh for the time when our Father shall see fit to call us to the enjoyment of our inheritance in Christ! when, having fought a good fight, and finished our course, we shall receive that crown of righteousness, which the Lord, the righteous Judge, shall give at that day to all them that love his appearing.

December 4th.—Venkatagheeree.

The road, on quitting Narsipoor,* passes through a défilé, formed by the meeting of two ranges of steep low rocks, at an acute re-entering angle; and the position, if well occupied, would be a good one for the defence of this road to Bangalore. It traverses afterwards a wild uncultivated country for about nine miles, and then passes round the mud works of Colar, a tolerably large town, inhabited by Mahometan Indians, and celebrated mostly for being the burial place of Hyder Ally's father and mother: it also abounds in bold and dexterous thieves, as many travellers have experienced to their loss. About

half way from * this place to Baitmungalum, is a village presenting a singular and romantic appearance; being built in the midst of huge masses of granite rock, from which the rudely-formed cottages are scarcely distinguishable; and the traveller is altogether surprised at seeing a wild rocky desert suddenly peopled, and swarming with natives in all directions, eyeing him over the summits, and through the crevices of these primeval mansions. It reminded me of the poetical scene of "Clan Alpine's warriors true."

December 5th.—Naick-und-kerai.

The country bordering the road from Baitmungalum to this place, continues mostly wild and uncultivated; nor does it present any object of particular interest. A little to the east of the former town, the territories of the Mysore Rajah are separated by a small stream from those of the Honourable Company, and the roads become much more neglected. The place where we now are, is about four miles from the summit of the Pedanaigdoorgum Pass through the Ghauts; and is at this season, when the tanks are full, and the meadows green, a very agreeable spot for the site of a camp; though care must be taken as to the quality of the grass for the

horses, there being in some parts of the vicinity a species which is poisonous. Under the bend or dyke of the tank, there is good snipe ground, by which we profited, and added to the comforts of our frugal meal.

December 7th.—Lal Bagh Pettah.

The road through the pass of Pedanaigdoorgum, is in a totally neglected and ruinous state; but the scenery almost makes amends for it, even in the eyes of the luxurious inhabitant of India. Successive rocks covered with verdure, and intersected by deep narrow ravines, through which the road winds, conforming it's direction to the course that Nature herself seems to have traced out, and in some few places indebted to art only in it's rudest state, afford an agreeable contrast to that unvarying sameness of feature, which the Mysore almost every where presents. Our party, which I had again overtaken, arrived at the * Lal Bagh Pettah without any other accident, than the oversetting, through the carelessness of the driver of one of my † bandies; no damage of consequence, however, resulted from it. The fruit garden here, so beautiful in the eyes of the natives, belongs to the Nabob of

* Lal Bagh Pettah means, "The village of the beautiful garden."

† Indian name for a cart.

the Carnatic. It is scarcely worth visiting, but produces same good fruit, particularly oranges. Captain and Mrs. C. and myself went to visit it before breakfast; but the pleasure of an early walk was all the benefit we reaped from it.

December 8th.—Goriattum. 9th.—Arcot.

On leaving Goriattum, where we slept, we took the road to Latairee fort, in order to avoid twice crossing the deep sandy bed of the Palano river, which is above half a mile in breadth; and such must have been the case, had we followed the more usual route of Vellore. We were also in another respect well repaid for the exchange; as, for the first time since I have been in India, we traversed a country where the richest cultivation extended on both sides of the road for many miles. It is called, I believe, the "Valley of Amboor." After breakfasting at Latairee, where are the remains of an old square mud fort, I pushed on alone to Arcot, through a low marshy country, with the road occasionally very deep and bad; it runs nearly parallel to the general course of the Palaur and passes within two miles north of Vellore, crossing the sands of the Poonah river at about four miles from Arcot, which place I reached soon after one o'clock.

December 10th.—Sunday.

On arriving at my esteemed friend, the Chap-

lain's house, I found it likely to become, ere long, the house of sorrow and mourning, from the following melancholy occurrence. On the 10th of October last, his only son John was playing with a little dog belonging to his father's Indian coachman; when suddenly the dog, without being at all provoked, (for the child was too kind-hearted to teaze even a dog,) bit him twice in the arm. Poor John ran into his father's Bungalow*, crying a little, as the bite was very sore, but not making much noise lest he should frighten his mother. Mr. S., as soon as he saw his arm, sent for the surgeon; who, when he came, dressed the wound, but thought there was no other apprehension to be entertained, than that of a trifling pain and inflammation.

Nearly two months elapsed without John's feeling unwell, and the bites in the arm were apparently quite healed; when, on the 8th of December, he began to seem shy and uneasy, never lifting his eyes from off the ground, or venturing to look at any one in the face: as yet however he complained of nothing. On the 9th he continued to appear uneasy, and loathed his food, shewing an especial dislike to any thing liquid. The doctor was again sent for, and administered some trifling medicines, but still

* A gentleman's country house in India.

thought it was only a slight bilious complaint. At breakfast the next morning, which happened to be the Sabbath, I sat next him, and offered him a saucer full of tea, when a sudden convulsive shuddering seized him, and tears started into his eyes; but with a strong gulp he swallowed down the tea, as he saw his mother looking anxiously and sadly towards him. The nature of his disease, the dreadful hydrophobia, was become too evident for concealment. John was put to bed, and his mother remained with him while I accompanied Mr. S. to church. None there as yet knew of what had happened, and were astonished at seeing this excellent man's eyes fill with tears, when in the course of the sermon the subject turned on the dreadful sacrifice by which Abraham, in the strength of divine faith, offered up at the command of God, "his son, his only son, whom he loved." Our pastor's voice became at last almost inarticulate; but a strong sense of his sacred duty, and the never failing support of Him in whom he trusted, enabled him to complete the divine service of the day: and we returned from it together in melancholy foreboding of the dreadful spectacle that would present itself to us on our arrival.

Slight convulsions had seized John previous to our return, and we found with him, besides his mother, three physicians, and a kind-hearted indefatigable lady, the wife of one of them, who

was a native of India. At about two o'clock in the afternoon the convulsions became stronger, and all power of swallowing medicine was lost: a cure was clearly hopeless; but with a view to diminish the violence of the paroxysms, the patient was blooded, and a warm bath prepared, into which he was plunged, though the instant he saw it he screamed most violently, struggled, and shook with extreme terror. After having been immersed for a short time, he was taken out, laid on his bed, and not again removed from it, as it was deemed useless to administer any further remedy. Nothing was done from this time, but the occasionally wiping from his mouth the foam which collected there during the violence of the paroxysms. To these were now added, a sense of oppression on the chest, and a painful difficulty of breathing, which denoted the further progress of the disorder. All this time, during sufferings which I have rarely seen equalled in a man, and never before in a child, John only once permitted a word of complaint, and it was but a slight one, to escape his lips. He said, "It is very sore to die." In the moments of intermission from acute pain, he sometimes begged his mother to read to him out of a little book containing stories from the Bible; at other times he wished her to sing some of his favorite hymns; his poor mother being, as may be supposed in such circumstances, quite inca-

pable of singing, now and then repeated to him the words of a hymn, to which he listened with evident pleasure.

When sorrow overcame her, and tears flowed down her cheeks, he would say, "Don't cry, dear mamma, I am quite happy;" but when the sacred spirit of a Christian silenced in her for a moment the anguish of a mother, and she once asked him, "whether he did not know that he had often been a great sinner in the pure eyes of Almighty God?" "Oh yes, mamma," said the little sufferer; "but Jesus Christ died on the Cross for me." "But Johnny," she added, "do you feel sure you shall go to Heaven?". "Yes mamma; and when I am a little angel, I willfly behind you, and take care of you."

The mother could bear no more, and few who were present were able to restrain their tears. At the time when his paroxyms were most violent, he would never suffer his mother to come near him; lest, as in his momentary madness he snapped at every thing within his reach, he might chance to bite even her. He never would confess to her that he was in pain, but always maintained he was "quite willing to go to Heaven." By degrees nature, exhausted with suffering and agony, began to grow feebler and feebler, and the spasms were porportionably less violent; but his ideas wandered, and after two hours unquiet yet lethargic slumber, his

sweet soul, without any apparent pain or struggle, left its earthly prison, and flew to join the ransomed thousands of those innocents whom Jesus loved, and to chaunt with them the "New Song" of the Redeemed of the Lamb.

It was about ten o'clock at night that he ceased to breathe; and to my astonishment, no mark of the agonies he had endured was visible on his lovely and placid countenance—it was beautiful even in death. The corpse having been washed, and dressed in a long white robe, was laid out on the bed in which he usually slept; and the attachment of the poor Hindoos covered it, on the following morning, with sweet fresh flowers. Scarcely a word was spoken, which had not some reference to the virtues of this pious and amiable child. His little sister told us a thing, of which his father even was as ignorant as we were, of no common nature. For a long time past, every Sunday on returning from church, he was accustomed to seek out a retired corner of the house, where no eye could see him but that of his heavenly Father, and there pour out his little soul in earnest prayer. We learned from his father, that whenever he had any pocket money, he made two equal divisions of it; one part was placed in his father's hands for the support of the Bible and Church Missionary Societies, and with the other he used to visit the huts of the

poorer natives, and relieve their wants as far as his means would extend.

Such was John S. at the age of six years and a half, for he was no more when he died! His funeral was attended by the General, and most of the officers of the garrison, who knew and loved him young as he was; but that which stamped on the melancholy procession a more peculiar interest, was the number of poor natives, who accompanied it in tears, and who, at the moment of committing the corpse to it's last earthly home, pressed forward to throw each his little handful of earth on the coffin, which held all that now remained of him who once enjoyed among them the blessed title of "The poor man's friend."

A small monument has since been erected to his memory, where, on a tablet of white marble, are simply recorded his name, age, and death; together with the words of Him, who, in the days of his sorrow, loved to take up little children in his arms and bless them, saying, "Of such is the Kingdom of Heaven."

December 13th.—Rajah's Choultry *.

While in a sound sleep, near midnight, after rather a fatiguing march, our rest was most

* An open public building erected on the road side, for the convenience of travellers.

unseasonably disturbed by the beating of a "tomtom*;" and on inquiring the reason of this drumming at such an hour, we were informed it was done by order of the head man of the village, "to drive away robbers from our baggage:" we had almost rather have been robbed.

December 14th.—Stree Paramatoor.

The Bungalow, in which we are, is a handsome building in the Indo-european style, erected and furnished for the convenience of British travellers, by the gratitude of a native Brahmin, who had grown rich in their service. The furniture has been destroyed, and the house injured and defaced by the foolish and inconsiderate freaks of some young officers, but is still the most convenient and comfortable halting place on the whole road.

December 15th.—Madras.

I arrived here this morning, and took up my abode in the house of some kind friends, with whom I propose staying until the periodical rains are past, and my preparations completed for the journey to the southward.

1821. *January 4th.—Tripatoor.*

Since my first coming to India, I do not

* A native drum.

remember to have passed so happy a time, as the few days, which it has pleased God to allow me to spend with my dear and kind friends at Madras. As a partaker of Christian society and friendship, and a witness of the genuine felicity arising from a real Christian union of hearts, I have been highly blessed; and hope not soon to forget, that the love of God not only conduces to our eternal happiness, but also constitutes the principal, and only solid part of that which His goodness permits us to enjoy on earth.

"Having sent on my spare horses and baggage yesterday, I made a double march this morning, and joined them at Tripatoor, at which village they had halted by mistake, instead of continuing their route as far as the Choultry, opposite to Mauliveram, where are the extraordinary ruins in the sea, known by the name of the Seven Pagodas. The road from Marmalong Bridge to this place, is much under water at present; and a little beyond Bal Chitty's * Choultry, it was so deep as to flow over the top of my saddle. At Tripatoor are several pagodas, and two richly carved idol cars. The Brahmins are numerous, and appear much occupied in their idolatrous practices and ceremonies.

* So called from the name of the founder.

January 5th.—Smalley's Bungalow; two miles South of Sadras.

In travelling this morning, I found the road at least two thirds under water; and after passing Sadras, we came to a deep stream, over which we were compelled to swim the horses, and ferry the Coolies * and servants over in a Masoolah † boat; it is not, however, above a hundred yards in width. Sadras is a very small town, with a few tolerable houses, and the remains of a fort close to the sea in ruins, which has been evidently blown up with gunpowder; it is the residence of the Dutch factory. The Bungalow is built on a sand hill, half a mile from the sea, and is an inconvenient place for halting at, unless a stock of provisions has been laid in; for nothing, except milk, is to be procured here nearer than from Sadras.

6th.—Allumbura.

This stage was about nineteen miles, and the road better than yesterday, though still much under water; the latter part especially, striking through a continued jungle ‡, mostly impervious to man, (except where he has cut

* Indian porters, and labourers.

† A boat made of cocoa wood, without nails, and caulked with coir.

‡ A thick wood.

through it to form the road,) and consisting mainly of the desart-loving palmyra, occasionally interspersed with clumps of the patriarchal banian, the laurel, and the tamarind. Soon after leaving Linga Chitty's Choultry, about twelve miles from Smalley's Bungalow, we crossed a considerable arm of the sea, which, though nearly a mile in breadth, was scarcely deep enough to reach the saddle girths. At Allumbura there resides a French family, which, being forced from Pondicherry by extreme poverty, has come to live among the wild natives of this place, in order to seek a very precarious subsistence, by furnishing a few trifles to those travellers who may chance to be passing through, and of whom unfortunately there are not many.

7th.—Sunday.

To those, whose situation calls them much among the men of the world, a few days' solitude is productive of so much peace and rest, that we may reasonably wonder, why they do not oftener seek for opportunities of enjoying it. In the commerce with mankind, the passions are roused, daily trifles agitate, and daily temptations unfit us for that high communion with heavenly things, which our Redeemer has procured us the privilege of enjoying, and Himself gives us in communicating to our souls that

sense of his own Presence, which fills them with joy and peace; a peace, such as no tongue can describe, and no power deprive them of, except that Divine Hand from which they have received it, and which will never withdraw it, even for a season, but to render it's value more sensible by temporary privation; to teach us that humble patience which produces experience and hope, and to prevent our foolishly proud souls being too much lifted up by revelations so far beyond their present limited capacities. Perhaps we shall find hereafter, (be it spoken with humble reverence,) that Heaven itself consists in an extended capacity of the purified soul, to embrace more full and ravishing displays of that same sense of the Divine love, of which, in her degraded state on earth, she receives a slight but precious foretaste; for, wherever God is sensibly present, there Heaven must exist in a degree, corresponding to that of the Faith which apprehends him; and, therefore, even here we may rejoice in some degree with joy unspeakable, and full of glory, and be animated with a hope replete with immortality. Care and trouble, temptation and pain, are the natural consequences of sin; and as far as they exist in the soul, so far is she incapable of perceiving and enjoying the Divine Presence; but that heavenly presence returns, when the gift of grace begins to shake the allowed domi-

nion of Sin. Oh! that this thought would induce us more carefully to avoid, more thoroughly to hate all sin; and then, covered with the mantle of a Saviour's righteousness, (for all our own righteousnesses are but as filthy rags in the eyes of God,) we might rest in humble hope of the fulfilment of his gracious promise, that we should be One with Him; even with Him, who is of purer eyes than to behold iniquity.

January 8th.—Pondicherry.

Having crossed another arm of the sea yesterday evening with the baggage, we reached this place in the morning: having made rather a long march, with the road, as usual, much under water. Pondicherry is a small town, and the houses, unlike those of Madras, built very near each other; which is a convenient circumstance for the inhabitants, who are generally fond of society, but not being in a flourishing state, with regard to fortune, are little able to keep a carriage. There are two old ladies among them, who, be it recorded to their honor, contrive, on pensions, the one of ten *, the other of fourteen † rupees per month, to keep house together, live respectably, visit as gentlewomen, and actually to educate as their own child a

* Equal to one pound two shillings and six-pence.

† Equal to one pound eleven shillings and four-pence.

young orphan lady, whom they adopted when in a state of utter penury. To add to the distress of the inhabitants of Pondicherry, the great tank in the neighbourhood burst it's mound during the late rains; the flood rushed into the town with resistless violence, and in the middle of the night swept many of the inhabitants, with more than a thousand native huts, and all their contents, into the sea. Thousands have been reduced to beggary by this disaster; and the deaths from actual starvation, are said to exceed the number of those who perished during the inundation. The ocean too, as if in concert, is rapidly undermining the beach here, as at Madras; and the custom house and warehouses have been already washed away, and buried in the deep; nor can the French government afford at present the adoption of measures capable of arresting it's further progress.

January 11*th.*—*Goodaloor.*

The society of Pondicherry is at this moment labouring so much under the depression occasioned by private distress and public calamity, that I can hardly judge of what it may have been in better times. The French family with whom I have been living, during my stay here, treated me with such unvarying kindness, and I found myself so much "at home" among

them, and so agreeably entertained, both by them and those who visited at their house, that I had no temptation to visit elsewhere; and indeed went nowhere, except once to dine with the Governor, Comte du Puy. The Comte is a thoroughly well-bred Frenchman of the old school; pluming himself a little on some few isolated improvements in the place under his charge, which is, however, in fact suffering under a general and rapid decay; though unquestionably more so from the exorbitant demands of the French government at home, than from any fault of his. It might even be suspected that he talks much and loudly of his improvements, with a better motive than mere personal vanity; and, that it is rather with a view of inducing those, who are too indolent to think for themselves, or to search diligently for the truth, to repeat his assertions one to another, so that his government and self may thereby enjoy in the world at large, that reputation of effecting plans of usefulness, which the necessities of the former at home prevent his having the means of executing. The Comte is also gentlemanlike in his manners, polite in his address, and speaks his own language with the most refined expression. His declared sentiments are those of a "Royalist," and a warm friend of the existing royal family of France; but he is now an elderly man, and has, perhaps, partially out-

lived those high talents he once had the reputation of possessing: or possibly, the unimportant situation he occupies has blunted their acuteness, by the few subjects and occasions it affords on which they can be exercised.

Goodaloor, called by the English Cuddalore, is the most agreeable spot I have yet seen on the coast, having much handsome timber in it's vicinity, and the houses of the residents well built, and judiciously planned in reference to each other. I alighted at the house of Mr. B., a Danish gentleman, long resident in India, and who says he has no intention of ever quitting it. His three daughters are living with him; well educated young ladies, who have been brought up at Altona, in the family of Count Blücher, and are well acquainted with the hero of Prussia. I went in the evening to see the ruined fort of St. David, which was taken by Comte L'ally in 1758, after a weak and disgraceful defence on the part of the English garrison; it has been completely destroyed, and seems originally to have been on too small a scale, though built of good materials.

January 12th.—Puchupa Choultry; fourteen miles of a bad swampy road.

I met here a Mahometan merchant of Hyderabad with a quantity of young elephants for sale, which he had purchased in Ceylon.

13th.—Chillumbarum Pagodas.

A march of fourteen miles. The road crosses the Vellaur, a fordable river, three miles from this place.

14th.—Sunday.

This place has proved to me a most unfavorable one for passing the Sabbath, and indulging in the peaceful happiness of religious meditation, for it is very populous; and I have not only been subjected to continual interruption, and unable to discover a private walk, but have also been the object of much curiosity among the natives, and was followed by a crowd of them, whenever I attempted to leave my tent. Well! blessed be God! I shall enjoy hereafter a retired Sabbath walk with a double relish. The Pagoda here is a very large one, and in great repute; and is a good specimen of what such buildings usually are. Four squares of stone walls one within another, having gateways in the centre of each wall, facing the four cardinal points, and the gateways of the second wall surmounted each with an immense Pagoda-shaped-tower, form the principal outline of the building. The detail is filled up with rich, but badly-executed ornaments, in the most lavish profusion, and designed to express several imaginary adventures and attributes of the silly god to whom the whole is dedicated. Who this

one was, I did not trouble myself to enquire. His shrine is in the centre of the whole, and a Brahmin offered to conduct me to it, if I chose to pay for admission; this I declined, being aware that they consider the money so paid as an offering in honor of their god. It is the first Pagoda I have examined in the country, and I think it will be the last; except in size they are nearly all alike. It would make a tolerable military post against troops badly supplied with cannon; but would neither admit of their being mounted in defence, nor, I think, sustain the battering even of light field pieces.

January 15*th.*—*Sheeally; a better road.*
16*th.*—*Tranquebar.*

On arriving at a Choultry, within a mile and a half of this place, I resolved to let my baggage remain there, and sent on a note to a protestant native catechist, John Dewasagayam, of the Soodra caste, who immediately waited upon me; and we spent more than two hours together in conversation to me most interesting. He was a scholar of the late Dr. John, of the Tranquebar Mission; and is now himself in charge of thirty one schools of various denominations, containing 1,630 children. His time is employed in visiting these schools, and in frequently preaching the gospel to native congregations, of whom there are many in the

vicinity of Tranquebar. This being the first Indian Christian I have seen, of whose sincerity and genuine profession no doubt could exist, I felt a proportionably deep interest in all he told me. He was very cautious in expressing the hopes he might entertain of the sincere conversion of any one of the natives under his ministry; but he told me with chastened and humble joy, that he had hopes of some: and that those hopes were, as far as human penetration can be relied on, justly founded, is partly to be gathered from the anecdotes he relates, and partly from the prudent reserve of his own character, which is rather disposed to diminish than to exaggerate the subjects on which he converses. In one instance, in particular, a pleasing expectation may surely be formed from the contents of a letter, which he shewed me, and which he had only received four days before, from a young lad brought up by himself: it contained in simple terms an account of some events that had lately happened to him, and which he thinks would gratify his "father," as he affectionately terms his Christian instructor and master. I wish I had had time to copy this long and interesting communication. Ayavooh, the lad's name, begins by expressing to his master his gratitude for the instruction in the Christian religion which he had received from him; mentions how greatly he had consequently

been persecuted by his heathen family for becoming a Christian; and then relates how he had lately been undertaking a journey, to defray the expences of which his uncle had presented him with a * pagoda; but, being already possessed of † five fanams, he contrived to subsist on that, and expended the pagoda in the purchase of a Tamul bible. He expresses in simple, though glowing and animated terms, the happiness he derived from it's daily perusal; says that it is his morning and evening study and delight; and then naturally concludes with repeating the expression of his gratitude to God and to his master for all they had done for him. The expressions of this letter are often truly Christian, though neither in good language nor spelling; and bespeak a mind, if not yet firmly fixed, at least much impressed with the truths of the Holy Gospel. May the God, whom he seeks, finish the work, which I hope and trust is begun in him! I cannot here refrain from a short interruption to the Diary, in order to give some further particulars, concerning the subsequent behaviour of this young Indian brother, which have reached me since my return to England. They are contained in a communication from John Dewasagayam,

* Eight shillings. † About one shilling.

who has sent me an original letter from Ayavoo, (a copy of which will be found in the * Appendix,) together with a narrative of some circumstances, which will I am sure gratify all, who delight in seeing instances of piety among the poorest and most despised of their fellow creatures.

Ayavoo is at present in the service of Mr. and Mrs. B., who speak in unusually warm terms of the satisfaction they derive from their young servant: an extract from a letter of the former concerning him would have been inserted, but for the delay requisite for procuring the necessary permission of the writer. The boy having been sent on a journey by his master, on arriving at a Choultry took out his Tamul bible, and began to read to himself: ashamed of the false shame which prevented his reading aloud, he began to do so, and soon afterwards an old man entered the Choultry, and the scene passed which is detailed in Ayavoo's letter, in a style and language far more interesting than any account I could offer: the valued Tamul bible was given away, in a spirit of Christian charity which can only be fully appreciated by those who are acquainted with the natural selfishness of the poor heathens, and the sacrifice which, as a boy, Ayavoo had made to obtain it. He will not remain long without procuring another.

* Appendix A.

To return to the Diary. A little before four in the afternoon, John and I set off on foot to call on Dr. Cammerer, the chief of the Danish Mission, who took me in his bandy to the fort of Tanquebar; in which we saw the first church built by the mission in India, and the original house of their first missionary, the pious Ziegenbalg. The fort itself is more in the Indian than in the European style; is not strong, and has only a small citadel on the eastern face, close to the sea. The artillery seems neither good nor sufficient; indeed I rather believe the English only permit other European nations settled in India, to have a few guns of small calibre, for firing salutes. On leaving the fort we proceeded to visit a Tamul school, and came next to a large building at a place called the Paper-mills, where there is a numerous school on the Bell system, in good order. But the most interesting exhibition was a class of young men and boys, educating under the immediate superintendence of John Dewasagayam, for the future service of the Christian ministry. Several of them read, wrote, and cyphered in English exceedingly well, as far as Fractions, and the Rule of Three; and indeed one or two read, in a manner that would not have disgraced an English pulpit. I did not choose to examine the young men as to their progress in Christian knowledge at that time; but John told me, five

or six of the best would come to see me at my Choultry. John himself spent the evening with me, and also brought his brother-in-law David, whose conversation was becoming and Christian-like; but I saw too little of him to venture on forming to myself an accurate idea of his character. On wishing me good night, John promised to sleep at a neighbouring cottage, and to ride with me a mile or two on my way in the morning. One of the young men, who visited me in the evening, gave me much real pleasure by the knowledge he evidently had of the great plan of Christian redemption; he was about twenty-two years old, and the son of David the catechist. At about half past four in the morning, eight of the senior scholars came to take leave of me; and after a good deal of conversation on Christian subjects, John proposed, that previous to my departure we should unite in offering up a prayer to Almighty God. To this I gladly acceded, but could not bring myself, though he earnestly requested it, to take the duty of leading the prayers for them; besides that, I was glad to have an opportunity of witnessing his own powers in that important matter, as he seemed to me a man, on whom, under the blessing of God, the salvation of so many might hereafter depend. He prayed in an earnest simple style, in short unconnected sentences, but in a truly pious spirit: and there

was a something in the unpretending simplicity of his prayer, which my fancy assimilated to that of the earliest professors of Christianity. When he had ended, I could not resist the impulse of offering up one fervent petition, that our gracious Father would bless his labours; that he would bestow abundantly the precious gifts of his holy spirit on those now kneeling in his presence, who were all designed for the ministry of his word; and that their ministry might be crowned with success, in the salvation, through his blessing, of millions of their fellow creatures. I then took an affectionate leave of these my Indian brethren, with the exception of John, who after riding with me about three miles, also bade me farewell, and left me to the enjoyment of those feelings of gratitude to God which the scenes I had just witnessed inspired. In these few hours I have become acquainted with that which is quite sufficient to convince me that those pious men, who bestow labour and money on the maintenance of missions among the heathen, neither labour nor spend in vain. The harvest may be delayed, but it will come, and the sower shall reap the fruits of his seed; indeed, these few precious first-fruits will alone amply repay every troublesome and anxious moment to those, whose meditations on the sufferings of a crucified God, have taught them some portion of the value in *His* eyes of one sin-

gle soul rescued from eternal punishment. Let us continue to plant and water in this newly cultivated garden of God, and we may rest secure in the firm persuasion that he will, in his own good time give the increase, who has assured us, that even in the natural world, seed-time and harvest shall not hereafter fail. I had almost forgotten to mention, that John shewed me a letter from an English gentleman at Jaffna in Ceylon, dated in February last, and mentioning that the natives there had *of themselves* formed a Tamul Bible Association, and that there was not a single European member of the committee.

January 17th.— Cootallum.

A fine rich cultivated country extends all the way from Sheeally to Tranquebar, and from thence to this place. The ground is divided into regular fields, separated by hedges as in England, and abounding in flourishing banian, tamarind, and other trees; these, with a good road and fine weather, and not forgetting a heart feeling some portion of thankfulness for continued mercies, have made my late rides most pleasant. At Myavaram, Mr. Rosen, a young Danish Missionary, of agreeable manners, and a more than usually finished education, had the kindess to wait breakfast for me; he is but lately arrived at this important scene of his future

labours. I am at present encamped in a well-shaded grove of mangoes, and surrounded on all sides with the richest cultivation; it forms a complete contrast to the waste and desolate neighbourhood of Madras.

January 18th.—Combacoonum.

The road this morning was as beautiful as a road in a flat country well could be; it was bordered, almost the whole way, with rows of superb banians, and no end could be seen to the vegetation on each side. Thousands of Indians passing along, on account of some great heathen festival, gave animation to the scene, and communicated a favourable idea of the amount of the population in this part of the country; but that feeling was not unaccompanied with regret, in witnessing the numbers whom the corruption of human nature, and the seductions of Satan, had brought to bow the knee at shrines and temples erected in honor of him: here and there they were so numerous, that great care was necessary to avoid hurting some by riding over them; nor could I proceed among them faster than at a walk. I have stopped to dine in a school-room built at this place by the excellent Swartz: the master professes Christianity, and is very obliging; but is, at the same time, unusually inquisitive, and anxious that most places of favor and emolument under the British govern-

ment should be given to none but Christians, as is, he says, the case in the Dutch settlements; and would, if practised by us, convert, he thinks, the whole country to Christianity. He is a pupil of Mr. Kolhoff, who succeeded Swartz, and is tolerably intelligent; but, like most Indians, makes too many professions of zeal, attachment, &c. His school consists commonly of thirty children, and belongs to the Tanjore Mission; it was empty to-day, as is too frequently the case, on account of the Hindoo feast.

Same Evening.—Trivaltoor.

Since writing the above at Combacoonum, a very respectable native, principal interpreter to the judicial and revenue departments, who is a disciple of Swartz, and, as far as I could judge, a sincere Christian, called upon me, and spent about an hour in conversation. I had often heard before, that the civil servants of the Honorable Company shew rather a marked repugnance to the employment of Christian natives in their offices, and what I learned from this man confirms it; though his strong respect for his employers always weakened and diminished, what truth would else have compelled him to admit. (I have since found, in the official Madras regulations, a paragraph on the subject, shewing that no Christian is eligible to the

important situation of District Moonsif, or Judge, from which an extract will be found in the * appendix.) My friend the interpreter took me to his own house, which was clean and neat, and shewed me an English print of Swartz, and native portraits of Serbojee, the present Rajah of Tanjore, and his late prime minister. Finding the distance to Tanjore greater than I had expected, I decided on lightening to-morrow's march by moving on seven miles this evening to this place.

January 19*th.*—*Tanjore.*

Shortly after my arrival here, the Resident, Colonel Blackburne, politely sent to request I would accept a room in his house during my stay; and after breakfast I accompanied him to see the principal objects of curiosity the place affords. We first visited the Mission-house and Church, both erected by Swartz. The former is a very small dwelling, and very unlike the handsome dwelling of the present principal Missionary. In the Church is a gravestone inscribed to the memory of Swartz; some lines of bad poetry are engraved upon it, which are only remarkable as a testimony of affection, and in that they are supposed to have come actually from the pen of the present Rajah of Tanjore.

* Appendix B.

The two last lines, if I remember accurately, run thus:

> "May I, my father, be worthy of thee,
> "Wishes and prays thy Serbojee!"

The schools of the Mission here are considerable, and have many others dependent on them in several parts of the Tanjore country. From the bequest of Swartz, and the munificence of the Rajah, the Mission is rich; and the Missionaries are endeavouring to establish a manufactory of silk, with a view to the employment of the children of both sexes; but it is, as yet, quite in it's infancy. From the schools, which I saw under disadvantageous circumstances, we proceeded to visit the fort of Tanjore; it is quite Indian, composed of irregular walls and small towers at intervals, with a fausse-braie, a strong gateway, and a deep and broad but neglected ditch, full of alligators, which are now it's best defence; but it has the great fault of not containing any ditch or cuvette between the fausse-braie and main wall, so that the one serves as a stepping stone to scale the other. On a cavalier of the fort there lies an iron gun, supposed to be the largest in India; it carries an iron ball of 2040*lb.* weight, but has been only fired once or twice, during the sieges of the place. It is constructed of bars of iron hooped together, has no carriage, and, consequently, can be fired in the sole direction in which it lies. There

is an upper fort connected with the large fort, but very much less in circumference, which contains a large reservoir of water for drinking; and it's ditches are hewn out of the solid rock. In it is the celebrated black bull of Tanjore, made of a single granite stone, and considerably larger than life. In the palace of the large fort, the Rajah resides with his whole court, and no one else. He is at present on a pilgrimage to Benares, but is supposed to have gone there rather with a view of seeing the country, than from the usual superstitious notions of Hindoos, as he is a sensible man, and, when young, was educated by Swartz, and associated much with the English. There is another monument to Swartz in the Lutheran church within the fort, executed by Flaxman in basso relievo, and representing the Rajah's visit to him on his death-bed. Colonel Blackburne related to me an anecdote of him, which I do not remember to have heard mentioned before. About ten minutes before his death he closed his eyes, and his friend Jœnicke, who was watching by his bedside, supposing he had expired, began to sing his favorite hymn, and got through the first verse; on commencing the second, to his utter astonishment, the good old Missionary having revived a little, accompanied him with an audible voice, and actually finished the hymn before he breathed his last.

The Presidency of Madras are now the occupants of the whole Tanjore country, excepting the fortress and city of Tanjore, where they have no power. They collect and appropriate all the revenues, on condition of paying annually to the Rajah * one lac of pagodas, independently of one-fifth of the produce of the whole country; the total of these sums united, bring to the Rajah, as the Resident informed me, an annual income of nearly † three lacs of pagodas. He is consequently one of the richest native princes in the South of India; and in one respect, at least, he deserves to be so; I mean on account of his goodness and liberality towards the native Christians, who are numerous in his dominions. The present Resident is also a liberal benefactor to them. The Rajah's eldest, and I believe only son, is a youth of thirteen, brought up under the care of Mr. Kolhoff, the worthy successor of Swartz.

January 20th.—Tritchinopoly, 37 miles from Tanjore.

I breakfasted this morning near Vellum, an old ruined fortress, strongly situated on a small rising ground, and once the bulwark, to the Southward and Westward, of the kingdom of Tanjore. The whole country, from the gates of the capital to within a few miles of Tritchi-

* 40,000*l.* † 120,000*l.*

nopoly, is an almost uninterrupted desart waste, with only one village during this great extent of road—that of Seringapettah, celebrated for the dexterity of it's thieves. Colonel Blackburne related to me an amusing anecdote of their prowess. Some years ago, a detachment of the King's artillery, intending to halt there for the night, was advised of this propensity of the natives, and recommended to be well on their guard against it. The two officers in charge of the detachment, as well as the men, ridiculed and scorned the idea of these poor wretches, (such they seemed to be,) being able to rob the King's artillery, but took the precaution of placing sentries over all the tents, and a double one at that of the quarter guard, with orders, rendered unnecessary by the awakened pride of the sentries themselves, to be more than usually watchful. The inhabitants, through the means of the native servants, heard that their skill in thieving was set at nought, and their vanity was proportionably piqued. Next morning, the officers rising early, missed nothing, and began to exult in their security, when one of the serjeants arrived, with shame and dismay pictured on his countenance, and informed them, that the whole of the arms belonging to the main guard were missing, and that all the natives had abandoned the village. Every search, though undertaken instantly, was in vain, and the detachment was

compelled to march away unarmed, and fully aware of the reception they would be likely to meet with from their corps, when their disaster became known. The manner in which this dexterous theft was atchieved, long remained unknown; but many years afterwards, when the circumstance was almost forgotten, the villagers themselves voluntarily surrendered the arms to the authorities of the country, and declared they had taken them merely because their skill in thieving had been called in question; and observed, in confirmation of this, that they had not taken a single article, with the exception of the arms, which they now restored. Being asked how they had contrived to steal them from the centre of a tent, the guard sleeping around them, and two sentries outside, they gave the following account: Several of them stripped themselves naked, and oiled their bodies over, that, if caught, they might not be easily held; they then approached that part of the tent where the sentry in the rear was posted, who, as usual, was walking about twenty paces backwards and forwards. The night was dark, and the most bold and dexterous among them advanced obliquely towards the tent, creeping on his belly, lying still while the sentry was pacing towards him, and only moving on, slowly and cautiously, when his back was turned. In this way he arrived at the tent, and his black body was, in

the dark, invisible to the sentry. He now, with the utmost adroitness, lifted up a part of the side of the tent, having carefully removed one peg, and soon found that all the guard was asleep, relying on their double sentries. By this time the other villagers had followed their leader, and were all lying in the same posture, with the head of each touching the feet of the one who had preceded him. In this way, the arms, being slowly removed, without the slightest noise, by the most advanced thief, were, with equal caution, passed along from one to another, until the whole were secured, and the thieves retired as they came, unseen and unsuspected.

To-morrow being Sunday, I pushed on the whole distance this morning, in order to enjoy the advantage of passing it in Tritchinopoly, where there is a Protestant church. The road is pretty good in dry weather, but extremely circuitous, especially near this place, on account of a long range of rich deep * paddy-fields, in the midst of which is the rock and village of Elimiseram, celebrated for a march made in it's vicinity by a small body of English troops, if I remember right, in the year 1759, across these paddy-fields; they had been deemed impassable by the French commander, and were left unguarded by him in his blockade of Tritchino-

* Rice-fields.

poly. As that place was about to surrender if not relieved, and the fate of the whole war probably depended on it, the march, though painful and difficult in the extreme, from the deep soil and burning sun, was attempted, and ultimately crowned with success. The road from Tanjore to Tritchinopoly winds round, and passes close to another remarkable rock, called the Sugar-loaf, which is due South of the latter place, though the general direction of the road is from East to West. This causes the road to appear particularly long and wearisome, for the city is seen some hours before it can be reached.

January 21st.—Sunday.

Mr. Bankes, the chaplain, preached one of the most impressive sermons I ever heard, and his manner expressed all that fervour, which doubtless his heart felt, in the spiritual welfare of his hearers: he seemed to bow the hearts of all, as the heart of one man: some were evidently in tears, and few could have been altogether unmoved, however transitory the feeling may have really been.

In the evening, Mr. Kolhoff, the Missionary, who is on a short pastoral visit to this place, performed evening family worship, and read and explained to us the meaning of the 103d Psalm. There were not many persons present, nor was our conversation so strictly confined to religious

subjects as it ought to have been on a Sunday evening, among Christian friends.

January 23d.

I ascended the steep rock of the fortress of Tritchinopoly, by steps cut out of it, and which are, for the greater part of the way, roofed over. From the summit, there is a superb view of the surrounding country, so fertile in military annals; and even the distant pagodas of Tanjore are distinctly visible. The great pagodas of Seringham and Jumbakistna, on the island formed by the separation of the Cauvery into two branches, the northern one of which then becomes the Coleroon; Koiladdy; the Rock of Elimiseram, crowned with it's pagoda; the French, Sugarloaf, Golden, and Five Rocks; Faqueer's * Tope; Warriour; and Weycondah; all places well known to those, who have perused with attention the military events of our early Indian wars; and which the imagination is almost capable of peopling with those innumerable swarms of native troops, which had been so often attentively and anxiously viewed from this self-same rock. The rock remains—but where are all those beings who were once immersed in the hurried bustle of military preparation? Thoughtless as probably most of them were, they have been, and will be, succeeded by others

* A small wood or grove.

equally thoughtless: and the death which has overtaken them, will, one day, reach us; God grant we may not be unprepared for that which will assuredly follow it, the great and terrible day of final retribution!

The Mission-house, Church, and Schools, all which I visited, are worthy of note, as being the first built by Swartz in the country. He resided here many years, and afterwards removed to Tanjore. Near the church are the ruins of a pagoda, destroyed during the wars, and long before the Church was built; and with this plea, a short time ago, the Brahmins reclaimed the ground from Government, for the purpose of rebuilding their Temple. It was so near the Church, that their tomtoms and noisy ceremonies must have driven the Christians from it altogether, and in this hope and expectation they greatly exulted. For once, however, the remonstrances of the Christians, proffered through the medium of the military Chaplain, were attended to by the Government, and the Brahmins were forbidden to proceed.

January 24th.

I rode out in the morning to view the ground between the Golden and Sugar-loaf Rocks, the scene of Lawrence's important victory. It is so admirably described by Orme, that I have nothing to add to it, except my humble testimo-

nial to his general accuracy, and the discovery which I think I made of the left flank of the field-works, said by him to have been thrown up by the French, and which, by Lawrence's able manœuvre, (such it surely appeared to me from a close view of the ground,) became nearly useless to them. The Tritchinopoly race-course runs over the very spot of ground where the main battle, between the English and French regiments, was fought. Had the latter been victorious, a trophy would probably have marked a field of battle become sacred in their military annals; and neither the shouts of victorious, nor the curses of disappointed lovers of the turf, would have been heard over the graves of the slain. But I have often remarked, that my countrymen have little of what may be termed the *romance* of military feeling; they feel a sense of duty, and the general esteem of the country, sufficient for their desires; and seek no further excitement in the path of military glory.

January 25th.—Tourancourchy.

We passed over a barren country for about sixteen miles, as far as the Veeramally Rock, when it's aspect changed to that of open woods, and gradually became diversified with hills, and cultivated vales between them, which much improved it's general appearance. This is a small

village about thirty-seven miles from Tritchinopoly, and has good ground for snipe shooting close to it.

January 26th.—Cotangheeree.

The country becomes more and more diversified and beautiful as we proceed; wooded hills, open pastures, and cultivated grounds, develope themselves in continued succession. About half way, is a fine defensible rear-guard position, directly crossing the only road practicable for guns and horses; and, soon after, it traverses a stone bridge across a mountain stream, and then, for some distance, dives under a beautiful natural arch of banian trees, which even a meridian sun can barely penetrate. The quality of the road, the whole way from Veeramally, is excellent, though seldom or never repaired.

January 27th.—Madura.

The road to this place is less agreeable, and not so good, as it has hitherto been. I left my baggage at a small village, called Chittumputty, and pushed on about eight miles further, to Madura, where I was kindly received in the house of one of the assistant Judges.

January 29th.—Terrimungalum.

I devoted part of this morning to visiting the ruins of the royal palace, and the dilapidated

fortress of Madura. The palace was built about two hundred years ago, and, as tradition has it, under the superintendance of an Italian architect. The building has certainly been magnificent, compared with what is generally seen among Indian petty Rajahs; and there are three or four fine pillars remaining, of polished black granite, the only ones of the sort I have yet seen in India. The fort is an immense old fashioned work, nearly four miles in circumference. It sustained several Indian sieges, with success; and is celebrated as being the scene of the last stand made by the gallant, though unfortunate, Mahmood Issoof, against the British forces. Formerly in the Company's service, as Commander-in-chief of the Sepoys, he had been even the intimate associate of Major Preston, at that time one of the Company's principal officers, who was sent to besiege him in Madura, on his revolt from the Nabob of the Carnatic, the contemptible Mahmood Ali. Several assaults directed against the place having failed, Major Preston led one in person, and was killed in the breach. The spirit of the attack ceased with him; and no sooner was it over, than Mahmood Issoof sent to request a few hours' truce, for the purpose of paying all due honours to the remains of his ancient and valued friend. This being granted, he searched for, and found the body; and then, with nearly

the whole of his garrison, in solemn silence, escorted it half way to the English camp, delivered it over to the Major's own troops, and slowly returned to his fortress. The subsequent history of this bravest of the warriors of Indostan, is too dishonorable to the British name, for me to wish to enter upon it: it will be sufficient simply to mention, that he fell at last into our hands, through bribery of those under him, and was buried at about a mile and a half from the fortress which he had so long and gallantly defended. His memory yet lives embalmed in the affections of his countrymen, who speak of his exploits with more feeling and truth, than is usual in the exaggerated narratives of oriental history.

At Madura is a large pagoda, of some celebrity; but I did not go to visit it, having already seen one, and they being all nearly alike; besides that, I know not how far a Christian can be justified in going, for the mere purpose of gratifying his curiosity, to visit the temple of a miserable idol, when that visit is given out by the Brahmins, (and unquestionably regarded by the natives,) to be made as a mark of respect to the idol itself. I reached Terrimungalum a little after sunset. My servants, on passing a steep high rock by the road side, told me they saw on the top of it, a large royal tiger: from what I heard at Madura, this is not improbable.

January 30th.—Verdoopettah

January 31st.—Sartoor.

February 1st.—Coilpettah.

These stages were respectively sixteen, seventeen, and thirteen miles, through a dreary flat country, with a deep black soil, on which cotton was principally grown, and it was tolerably abundant in several places near the road side. At this village are the ruins of a small old fort, and there is a pagoda still in being; but little or nothing in the way of provisions can be procured, except from a distance. It is but a few miles from the principal residence of the * Polygar of Etiampooram, formerly an important personage in these parts. The greatest blow to his power and pride, in the eyes of the natives themselves, occurred not very long ago; when he was compelled, by the firmness and justice of a young English Magistrate, to appear before him as a criminal at the bar, and answer for some atrocity which he had committed. He came numerously attended: but having been tried and condemned, indignantly submitted to the punishment awarded him; in the nature of which sentence, however, some attention was properly paid to the offender's rank and situation.

* Title of a number of petty mountain and woodland chiefs, in these wild districts.

February 2d.—Cayetoor.

The road was nearly similar in dreariness to that of the three preceding days; and, to add to the inconvenience, I lost my way during the night, or rather, a little previous to daylight, which gave me an additional distance of five or six miles. We saw numbers of antelopes on the way, in the early part of the morning, but could not get sufficiently near them to bring home one for our dinner. We are now fast approaching the great chain of the Malabar mountains. This place, Cayetoor, is remarkable for having been the last retreat of a celebrated Polygar robber chief, named Catabominadagum, who was taken in the fort, now in ruins, and hanged by order of the British Government. His lands are now administered, as are those of many others of the Polygar chiefs, by the Honorable Company.

February 3d.—Palamcottah, 20 miles.

We were obliged to make a considerable *détour* to the left, as far as Gangandam, in order to avoid some deep waters, which here cross the main road. The country is not agreeable, until within a mile or two of Tinevelly, where all begins to be covered with luxuriant vegetation, the richest indeed we have yet seen on our travels. We sat down to breakfast in a pleasant *tope*, half-way between Tinevelly and Palam-

cottah, (they are but two miles apart,) and I then rode to pay a visit to the Rev. Mr. Hough, chaplain of this latter station, who, with Christian kindness and true Indian hospitality, invited me to take up my abode at his bungalow.

February 5th.

I breakfasted with the two Missionaries stationed at Palamcottah, the Rev. Messrs. Rhenius and Schmidt, with whom I had been previously acquainted at Madras. They have lately been making a tour through the Eastern districts of the Tinevelly country, and discovered a considerable number of self-called Christian congregations, some Catholic and some Protestant, but most of them plunged in deplorable ignorance. However, they evinced much gratitude for the visit of the Missionaries; and so eagerly accepted a few books and tracts in their native language, that Mr. Rhenius regretted he had not brought more with him. One poor boy, in particular, after having several times, in vain, solicited a book, as the Missionaries were obliged to be somewhat sparing, brought them, as his only means of purchase, a little paper full of sugar; and it was probably the sum of his earthly possessions, as the natives in those parts are wretchedly poor, and subsist entirely on the scanty produce of the palmyra tree. The poor boy's unusual earnest-

ness could not, of course, go unrewarded;—he obtained the book he sought—and may God bless it to him. I accompanied Mr. Hough, in the evening, on a visit to his English School, in the town of Tinevelly. It is yet in it's infancy, and is most remarkable from the great opposition made by the Brahmins to it's original establishment. It is now, however, in full action, and two or three of the Brahmins have sent their children to it; as the benefit of learning English is always a strong inducement; nor have they openly objected to the Holy Scriptures being made the medium of instruction, as they are here.

February 6th.— * *Nangancheeree.*

This morning, after breakfast, I visited an English and a Tamul School, erected near Mr. Hough's own bungalow. These are farther advanced than the one at Tinevelly; and I was much pleased with the result of a tolerably long examination of four Christian lads, on their progress in the knowledge of the Scriptures. A little before dinner, a native priest, of our own communion, called on Mr. Hough, and I had once more the delight of becoming acquainted with a genuine Christian, among our Indian brethren. We had a long and interesting con-

* This march is 20, and not 15 miles, as appears in the Book of Roads.

versation, in which Mr. Hough kindly and patiently interpreted for us. He mentioned, among other things, that some time ago, having, in the course of a twelvemonth, twice read over the whole New Testament, with a Brahmin of Combacoonum, he declared his conviction of it's truth, and that, according to it, no one may dare to worship idols: he also said, "I hope, when I die, that I shall be found with Jesus Christ." The persecution of his friends, and the so-dreaded loss of caste, prevented his open reception and profession of the Gospel, and he is still, alas! a Brahmin. Mr. Hough told me, that a congregation of Roman Catholics have lately quitted their Priest, and come over to Tinevelly, for the purpose of being admitted into the Protestant communion. The Priest endeavoured to procure from the local authorities an *order* for their return to him; but it was refused, and justly so, and they were left to their own choice. They now *profess* our creed. After joining with Mr. and Mrs. Hough in their earnest and truly affectionate prayer for my own welfare, and a prosperous journey, I set off for this place, and arrived about an hour after dark. How gracious is our Father in his dispensations towards us, and how mutually advantageous is that genuine Christian love, which our Saviour was pleased to leave us as his last "new commandment!" During this happy journey, where-

ever I have come among Christians, it seemed to me, as if I had been in the midst of my own dear relatives; and, in truth, those who love the Lord, are dearer to me than the kindred of blood alone. May He reward, who only can adequately do it, those who have shewn me so much disinterested kindness.

February 7th.—Panamgoodie.

A continuation of the same flat country, latterly overspread with the tall scattered palmyras; but immediately about this place the mountain jungle commences. I met here Mr. Smith, a Missionary, on his way to Palamcottah; he spent an hour with me, and seems a plain, simple, pious man, well calculated for his high office; he belongs to the London Society.

February 8th.—Nagracoil.

The road from the Tinevelly districts traverses the chain of the Malabar mountains near Cape Comorin, passing through an opening in the chain, which rises but little, and that gradually, from the great plain of Tinevelly. At about seven miles from Panamgoodie, it enters the kingdom of Travancore, through a gate in the wall, built across the opening by one of the Travancore Rajahs, in order, probably, to protect his country against the incursions of the Southern Polygars. After passing the wall,

the scenery, and general aspect of the country, undergo a considerable change; fine forest timber, and cultivation almost universal, succeed to the scanty ragged palmyras, and sterile plains of Tinevelly; and there is, also, a much greater shew of interior commerce, of population, and of general industry. After breakfast, I paid a visit to Mr. Meade, the principal Missionary here of the London Society; who was good enough to allow me to see his central Tamul School. I asked the senior boys a great number of questions on Scripture doctrines and history, through his interpretation; and the answers evinced, decidedly, a more thorough knowledge of Scripture, than I had found in any of the Schools I had previously visited. On one or two occasions, I was quite astonished at their answers. Such a state of improvement, is highly creditable to their instructors, and has been produced, they think, by the habit of passing much time in daily questioning them as to the meaning of all they read. I asked one little boy, of eleven years old, whether he ever prayed to God, independently of the form of prayer which had been taught him? He replied, that he did sometimes: and when further questioned, as to what he prayed for? his answer was literally thus: "My sins are as numberless as the * sands, and so I pray to God to take

* Nagracoil is not far from the sea shore.

them from me by the power of His Holy Spirit.' This boy's name was Mosé Buchanan; and there were several other boys, who shewed more developement of the mind, and greater intelligence, than is usual among the natives of their class. The part of the Scriptures on which I accidentally fixed, in order to hear them read, was the parable of the ten virgins; and when they had finished reading, I examined them, in order to see whether they understood it. They gave the most satisfactory answers to most of my questions; and to the one who appeared the most intelligent among them, I put a question, to which I hardly expected an answer; it was this: "What do you understand by the oil which the foolish virgins neglected to provide for their lamps?" After a short pause, and there was a general silence, he replied, "The Spirit of God."

A Girl's School has been commenced, under the superintendance of the Missionaries' wives, but with little success at present; in fact, the morals of the natives are so depraved, that they suspect even the Missionaries of improper motives in desiring to form them; and it will be only a long residence among them, that can ever, humanly speaking, remove the prejudice. After the examinations were over, I accompanied the Missionaries round their premises. Their bungalow was given them as a present, by

Colonel Munro, the late Resident at the Court of Travancore; and they are building a handsome Church near it, of solid stone blocks, about one hundred and sixty feet long and seventy broad; but are now at a stand, for want of pecuniary supplies. They have a printing press, which they hope to set at work in about two months; and they have under their care no less than twenty small Churches, and still more congregations, in several parts of the country, to the southward and eastward. This is, on the whole, a promising Mission; and likely, with the blessing of God, to be extensively useful, especially if Mr. Meade's life be spared for any considerable time. In the evening I was shewn a circular letter, *printed in the South Sea Islands*, and sent by one of their Missionaries to Mr. Meade, who is a friend of his. It contains an account of the meeting of the king, chiefs, and natives, for the purpose of forming an Auxiliary Missionary Society. Several of their speeches are recorded, and are highly interesting; and the object of the meeting was unanimously approved; of which they gave the most solid and satisfactory proof, by determining to subscribe to the best of their ability, for the purpose of communicating to the surrounding heathen, that precious Gospel, to which they themselves owe so much; since, as was well observed by one of their chiefs, "they can all now sleep in

peace, instead of keeping powder and ball under their pillows."

February 9th.—Cunatairy.

The scenery of this day's march was particularly beautiful. The road wound along the foot of the huge Malabar mountains, through occasional cultivated vallies, and afterwards entered an apparently boundless forest, diversified with hill and dale; and where, though the palmyra predominates, numerous forest trees, with the Indian laurel, the broad-leaved jack, and many others, unknown to me, are mingled with it, in endless variety. About half-way, we passed under two neglected fortresses; one on a high commanding ground, called Poolicourchy; and the other, with a modern bastion, called Palpanaveram; but both, apparently, ungarrisoned. The distance from Nagracoil to this place, is about twenty miles; and from Palpanaveram, there are regular English milestones, extending, I am told, to Trivanderam. On the left, we passed Travancore, once the residence of the Rajahs, and still giving it's name to the country; it is now but a small village, and chiefly remarkable for it's Church, which is in connexion with the Syrian Christians.

February 10th.—Palaveram.

We marched this morning as far as Nyalang-

heeree; but finding it an inconvenient halting place, we continued on three miles further, to Palaveram, where I hope to pass the Sabbath; as there is a good bungalow, erected by the * Ranee of Travancore, in which I can enjoy greater privacy than in my tent.

February 11th.—Sunday.

"There are few situations more favourable, humanly speaking, for the maintenance and growth of faith and truth in God, than those resulting from daily journeying through wild uncivilized countries, where the events of each day are mostly unforeseen, and dependent on many minor contingencies. We then especially remember our God, as we see, more clearly and *practically*, how dependent we are on Him, even for 'our daily bread.' We feel ourselves exposed to many troublesome though trifling difficulties, and to some more serious dangers, from which His arm can alone deliver us; and, after a time, we begin to place such a confidence in Him for help in all our troubles, that every fear ceases; and we know, experimentally, how God ever keeps that man in perfect peace, whose mind is stayed on Him, because he trusteth in Him.

* Queen.

February 12th.—Trivanderam.

This is the capital of the kingdom of Travancore, and the Ranee lives close to it, in a palace, withinside an old half-ruined fort, about a mile from the sea. Although it is the capital of the country, and the surrounding scenery agreeable, it is but a small village, and contains nothing particularly worthy of remark.

February 14th.—Quilon.

Having sent on my horses and baggage, the former by the sea shore, and the latter by a mountainous inland road, on account of the depth of the sands, I borrowed a palankeen, for about thirteen miles, and then embarked in a double canoe, for Anjengo, where I arrived at three this morning. After partaking of a slight refreshment, at the friendly house of the principal Dutch inhabitant, I continued my journey to Quilon, on horseback; but did not arrive until nearly nine o'clock, as the road is more than twenty miles along the shore, and through a continued deep sand, very trying to the horses.

February 15th.

The baggage did not arrive till this morning, in consequence of the bullock bandy having been overturned in one of the mountain roads; in the fall, my poor little dog was killed on the spot, and a * Lascar severely, though not dan-

* Indian servant, in charge of the tent.

gerously hurt. I shall consequently remain here to-day and to-morrow.

February 16*th.*

I went to visit a ruined Dutch fort near this place, built on a narrow peninsula, which projects into the sea. There is little or no swell on a part of the beach, under the walls of the fort; and it is the only spot on the Coromandel or Malabar coast, where I have seen the sea without it. The Sirocco, called in this country the land-wind, has been blowing strongly for some days, and causes much heat and inconvenience. His Majesty's 89th regiment is here, in garrison, with some Sepoy battalions, and all very healthy. In the evening, at a quarter past six, I embarked in a boat belonging to the Commissariat, on the great * Back-water, my

* This back-water is a remarkable feature in the geography of the Travancore and Cochin countries; it is an immense narrow sheet of water, navigable, though shallow in many parts, and extending from near Trivanderam, on the south, to Trichoor, on the north. It runs nearly parallel with the ocean, into which it has several openings; and receives such a number of mountain streams, that in the rainy season it's waters are fresh, though at other times it is supplied by the sea. It's breadth and shape are extremely irregular, and no correct idea of it can be formed from any map that has been as yet published; though a survey is now nearly completed, under the directions of the Presidency of Madras.

horses continuing their march by the sea shore.

February 17*th.—Aleppie.* [*Sixty miles.*]

After a pleasant trip of seventeen hours, we were landed at the Rev. Mr. Norton's, (the Missionary) house at Aleppie, having passed, by means of connected streams and inlets of the sea, through a country invariably low and flat, but covered, in many places, with superb crops of rice. On several occasions, the boat touched the ground; and once, it was dragged by main force over a bank about two feet high, erected to keep the salt-water out of the paddy-fields. On the whole, my voyage was highly agreeable, as the diversified appearance and verdure of the trees and fields, interspersed with numberless canals, intersecting them in every direction, communicated variety even to so flat a country, and gave a welcome relief to the eye, fatigued with the barren and burning sands of Quilon.

February 19*th.— Cotyam.*

I did not leave Aleppie till half-past ten, having been to visit Mr. Norton's Schools. They have not made the progress which might have been expected, as he experiences considerable difficulty in inducing the natives to send their children, from a report, which the Roman Catholics of the neighbourhood have sedulously

spread, that he means to send them, when educated, off to England; and nothing is too absurd or improbable to be credited among these poor people, especially when it accords with their own ideas and prejudices. Mr. Norton has built an excellent Church, by subscription, close to his own house, and seems to labour, with undiminished zeal, under his disadvantages. Aleppie being a place of great resort among the Arabs, who come principally in search of Teak timber, Mr. Norton has found means, through them, of disposing of a considerable number of Arabic Bibles; and in that light it may hereafter become an important Station. Dr. Prendergast, the new Catholic Bishop of Verapoly and Apostolic Vicar of the Pope, was at Aleppie, on a pastoral visit to that part of his flock; but I did not see him. He is said to be very unpopular among them, from having preached plainly and openly against the worship of images, and for recommending those, who can, to read their Bibles. I embarked in a canoe, hollowed out of a single Teak tree, having in it a comfortable covered cabin, and containing fourteen persons, besides myself. After a five hours' sail and row, through a country very similar in appearance to that between Quilon and Aleppie, we came in sight of the several houses of the Missionaries at Cotyam, erected on some rising grounds, at no great distance from each other; and soon

after we discovered an ancient Church on our right hand, in a romantic situation among the trees, and slightly elevated above the valley, through which flows the stream we were ascending. A little further to the left, and in the valley, was the Syrian College. I landed about half a mile from Mr. Fenn's house, and proceeded towards it on foot; but before I entered his grounds, he came himself to meet me, and gave me a Christian welcome. He, with Messrs. Bailey and Baker, are Clergymen of the Church of England, sent out by it's peculiar Missionary Society, to the Syrians of Malabar. I hope to pass near a fortnight in this very interesting country.

February 20th.

I accompanied Messrs. Fenn and Baker to the Syrian Church, at the village of Cotyam, where we found them employed in celebrating their religious rites, and preparing for a feast, in commemoration of an ancient Bishop from Antioch, who, after having rendered them essential services, died, and was buried here. The feast, at least, was in close imitation of better times; for it consisted in large quantities of rice and other food, for all the poor who chose to come for it. On arriving at the Church, the Metropolitan, Mar Dionysius, received us in a small room leading into it, and serving as the habitation of

one of it's * Catanars. The Metran's appearance is pleasing and dignified, and his address good: he seems to be about forty or forty-two years of age; has a fine countenance, (evidently not of Indian origin,) expressive of mild good sense, yet with a meek subdued look, which instantaneously bespeaks our natural sympathy and affection. He received me with kindness, shaking me by the hand; and I hope my manner expressed the respect I felt for all I had heard of his real worth. After a short conversation, mostly of a complimentary and indifferent nature, we went up stairs to a gallery which overlooked the interior of the Church, and in which we found Alexandreas, one of the most respectable Catanars, who almost immediately alluded to the great loss the Syrians had lately sustained, in the retirement of their revered protector, Colonel Munro, from public affairs. In the mean time, the people were assembling for Divine Worship, while the Catanars were putting on their robes in sight of the whole Church, and in a way that evinced much want of order and decorum. After the service had commenced, they were all more attentive. The performance of it very much resembled that of the Romish superstitions; but, towards the close, I was delighted to find, that they read a portion of the New Testament, from a copy printed in Eng-

* Priests of the Syrian Church.

land, in the Malayalim, the vernacular tongue of the Syrians, and the people appeared to listen with attention. The Church itself was small, more like a Chapel than a Church in the interior, but was completely filled. There were no images, but some wretched daubs of paintings over the altar. From the Communion Table, descended a few steps, on which candlesticks were placed; and on the centre of the uppermost step, stood a wooden crucifix, the foot of which was concealed by a glory, apparently of solid silver. In the body of the Church was a large silver cross, presented lately by the Metran's brother, a rich Syrian. The Metran himself sat in the gallery with us, during the performance of the service, and talked most of the time, but always in a modest and humble manner. This gallery, in which we sat, formed part of the dwelling-place occupied by the Catanar's of the Church, and is not usually considered as belonging to the latter. I was much struck with the difference in colour and feature, between some of the Syrians, (*Jacobite Syrians*, as they call themselves,) and the generality of the natives of India. Many of the former have noble distinguished features, such as decidedly mark a distinct race; and, though always respectful, they exhibited much less servility of manner. All the Missionaries, and their ladies, dined this evening with Mr. and Mrs. Fenn, and

I was a delighted spectator of their mutual cordiality and Christian friendship. It seems, indeed, a peculiar blessing from the Almighty to this fallen Church, that those whom, I hope without being presumptuous, we may venture to regard as sent to be His honored instruments in restoring her to her pristine faith, should be all unquestionably pious men: surely it is an earnest that His blessing will attend their labours. In order to prevent confusion, and increase their mutual efficiency, they have, at Mr. Fenn's suggestion, each taken a separate line of usefulness. Mr. Fenn superintends the College and it's concerns; Mr. Baker the Schools; and Mr. Bailey translates, preaches, and visits the Churches. By this excellent regulation, each becomes better master of the business in his own appointed line: no one interferes with another's pursuits; and all things are conducted with unbroken harmony. They speak in high terms of the Metropolitan's humility and plain good sense; and they have hopes that the work of Divine Grace is really begun in his heart; particularly since they have reason to believe, that he does not neglect the important work of *private* prayer, a part of religious duty which appears to have fallen into almost general and total disuse among the Syrians. Whenever the Missionaries express a wish, he gladly accedes to it, as far as he is able;

but this they seldom do in a direct manner, as their object is rather to let improvements spring from their suggestions, acting on the gradually increasing light of his own mind. Some few ameliorations have been already effected, and among them, one very important one; namely, the marriage of a large body of the Catanars. In these improvements, the Metran modestly declines any share of merit; openly attributing all to the friendly counsel of the Missionaries, and acknowledging his own sad ignorance, and earnest desire of further light and instruction. He personally resides in the College; and every evening regularly questions the students as to what they have been learning during the day. The Syrian Clergy seem to have all a great veneration for the name of Buchanan; though, for two or three years after he left them, they quite execrated his memory, in consequence of their hearing no news of their ancient, and only complete copy of the Holy Scriptures in manuscript, which they permitted him to take away, under a promise of sending them the same book in print. Until the printed Scriptures arrived, they imagined he had been deceiving them; but when they had diligently compared them with the numerous fragments they still possessed, and found them minutely exact copies, their joy and veneration far exceeded the abhorrence which they had lately expressed towards

their benefactor. The ancient version alluded to, is the Syrian one, said to have been presented by Dr. Buchanan to the University of Cambridge, and still, I believe, in their possession.

February 21st.

Mr. Fenn conducted me this morning to the College. It is a handsome building for this country, and certainly well adapted to it's present purpose. It's form is that of a small quadrangle, with an open area in the centre, such as is not uncommon among the Colleges of our Universities; and outside the front gate of the building, but close to it, is the Chapel. The College has two stories, and a useful, though very small library, provided chiefly at the expence of the Church Missionary Society. There are at present, fourteen students, destined for the sacred ministry, besides a considerable number of boys, selected from the Church Schools, and sent here to finish their education. The whole is yet in it's infancy, having been but fifteen months in action; but I have seldom seen a better promise of future success than it presents, from three principal causes: The affection which the young men and boys evince towards their instructor; their strongly expressed desire of learning; and his capability of filling the situation, in which he takes the warmest interest. Of the most intelligent and promising of the

young men, named Marcus, I shall probably have occasion to say more hereafter: to-day I saw but little of him, except during his examination in the rudiments of the Latin grammar. As far as he had advanced in it, he was well informed. After having examined the collegians and the boys, whose progress must be estimated rather by the shortness of time since which they have commenced their studies, and by other numerous difficulties, than by their actual acquirements, we proceeded to the apartment of the Metropolitan, whom we found in his usual robe of crimson silk, with an agate cross, suspended from his neck by a golden chain, red shoes, with gold or gilt buckles, and his head covered with a peculiarly shaped silk handkerchief, in which numerous small crosses were marked. The crimson robe resembled in shape, an English Clergyman's surplice, and the dress was certainly handsome. The Metran's manner was, as before, kind and gentle; but he spoke with feeling of the oppressions and indignities heaped upon his people, by the agents of the native government. This, it appears, has been the case ever since the departure of Colonel Munro; and there is much the same complaint over most part of the kingdom of Travancore. The Resident who succeeded him, probably in compliance with orders from the Madras Government, interfered but little in the affairs of

the Ranee's administration, which was altogether entrusted to the native Duan, or Prime Minister, who is a man of talent, useful and active, but (like most natives in power) unjust, oppressive, and cruel, when unrestrained; easily accessible to bribery, and artful in misrepresentation. During the able and vigorous government of Colonel Munro, who was, *in fact*, the Ranee's Prime Minister, and thoroughly acquainted with the country and it's inhabitants, this Duan, who is a Mahratta Brahmin, named Vencataray, was a valuable servant to the Ranee, as he dared not risk the commission of acts of oppression, through fear of discovery. At that period, in order probably to pay his court, indirectly, to Colonel Munro, he sent a letter to the Missionaries, (still I believe in their possession,) with a list of *three hundred* vacant places, of more or less trust, under government, and requested them to name Syrians, who might be appointed to them. The list was returned filled, as had been desired, and the Syrians were appointed. No sooner, however, had Colonel Munro left the country, than they were all deprived of their situations, without any reason being assigned, except eight; and those eight were retained as *treasurers and cash-keepers*, because it was difficult to find others equally trust-worthy. The inferior officers of the Travancore Government, judging from these proceedings, that they might

now harass and insult the Christians with impunity; exercised cruelties towards them, a detail of which is scarcely credible, under an administration, in which an English officer enjoyed sufficient influence to have prevented them altogether, had he chosen to exert it. The following are a few of the vexations, which I heard from them, and took pains to verify in the best manner I could. Though my means of information were certainly much limited, and of an *ex-parte* nature, yet I have reason, on the whole, to believe that there is no great exaggeration or inaccuracy. Their heathen neighbours forced them to work without payment, not only on Sundays, but also at the repairs of heathen pagodas. They blocked up the roads to their Churches; namely, among others, to that of Carancherry:—they refused to sell them salt at any price:—justice was invariably denied them on all occasions; and in numerous instances they were put to the torture. Of this last, one refined species I never remember to have met with an account of in any other country. An inferior officer of the Ranee, seized a Christian native of Cotyam, with a view to extract money from him, and with no other pretence than a mere arbitrary demand. As the Syrian refused to pay the sum required, the officer and his colleagues, by main force, so crossed his legs, one within another, over and under the upper part of the

thighs, that when the poor sufferer was overcome by the excruciating torment of the position, the aid of a strong lever was necessary to disengage them. The Missionaries, very properly thinking that any interference of theirs in matters not belonging to their immediate pursuits, was unadvisable, long refused to take any steps; but as these cruelties continued, and their silence began to be construed into indifference towards the sufferings of their poor brethren, they at last were prevailed on to forward an account of these things to the then Resident. The Resident, in compliance we should hope with his general instructions, though a violation of them in this instance would hardly have been disapproved, merely referred the complaint to the Duan; to him who was himself at the bottom of the whole business, and whose natural Brahminical hatred of the Christian name, and eagerness to acquire wealth by any means, had been augmented to a high pitch by the moderation and restraint he had been compelled to practise, while under the eye of Colonel Munro. I scarcely need add, that the oppressions continue *to this day*, unpunished and unabated. They are, as yet, not even suspected in England, or my noble country would soon put a stop to them; but, by the blessing of God, they shall be known; for surely, in such a matter, silence would be only less criminal than participation.

February 22d.—Nerinham.

I set out this morning, in company with Mr. Bailey, to visit the principal Churches south of Cotyam. We proceeded by water, in a large boat, presented to the Mission by the Ranee; and it was manned chiefly by Syrian rowers. We arrived at this place, which is forty miles S. by E. from Cotyam, in the evening. It is one of the largest Churches, and has about five thousand Christians connected with it. It was the usual residence of the Metran, until he came to live at the College. We were accommodated for the night in a small low room, close to the Church, and built in the shape of the upper part of the great gateway of a pagoda.

February 23d.—On the Panda River.

We re-embarked at daylight, and began to ascend the river Panda, which is a fine sheet of water, it's banks richly covered, down to the border of the stream, with woods and gardens. In the woods, we saw in abundance the cocoa nut and betel trees, and other species of the arica, the mango, banian, jack, teak, plantain, pepper, and a variety of plants and trees, with which, being no botanist, I am unacquainted. The river was full of fish; the woods, of numerous species of variegated birds, some of them, among the most beautiful in plumage I have ever seen. Isolated cottages among the woods;

steps carved rudely in the rocks, from the river up to their doors; women washing; and canoes passing lightly up and down, added animation to this beautiful scene: and it's effect was further heightened by the brilliant light of an Indian rising sun, darting at intervals through the thick foliage of the banian, or gilding the wavy tops of the lofty arica. We arrived, pleased and gratified, and thankful for all to our gracious Father, at the village of Chinganore, where we breakfasted. It is about six miles E. by S. from Nerinham. That of Chinganore, is among the most ancient of the Syrian Churches; but it is not possible to ascertain when it was built: the Catanars only reply to questions on that head from civility, and by supposition, as they are all remarkably inattentive to, and consequently inaccurate, in the dates they assign to most things. In the Church were several foolish and wretchedly executed daubs, painted on the walls, and among them, a representation of St. George and the Dragon. I enquired into their history of this mis-named saint, whom my countrymen have so extraordinarily chosen as their patron; and what they told me of him, coincided so exactly with the accounts given of him in the silly Roman Catholic legends, that from this and some other circumstances, I should conjecture these paintings, stories, and many even of the present

Church ceremonies and processions, to have only existed among them since the times of the Portuguese tyranny. When I asked of what country they supposed St. George to have been a native, they told me, "He came from Rome." We found on enquiry, that at this Church they had not yet established any School, assigning extreme poverty as the preventive cause: however, after a little conversation, they consented to receive a School-master; and twenty principal householders agreed to contribute each four * chuckrams per month, as his salary. One will consequently be sent from Cotyam, or from some other place, as there is none eligible in this poor village. I forgot to remark, in my account of the Church, that on the wall inside is painted a calendar of their moveable feasts, and the Syrian Confession. There is a petty native Rajah here, whose *palace* is in the village; he is about ten years old, and his people have not persecuted the Christians, as has been the case throughout the remainder of the country. One mile further up the Panda, and on the opposite side to Chinganore, is the Church of Kaleecherry; and three miles beyond, that of Pootangave, where we stopped to dine. The Church of the latter is large, and well situated on a hill rising from the water's edge; and the

* A chuckram is in value *nearly* the same as an English penny.

village to which it belongs, extends from the foot of it some way down the bank of the river. After dinner we walked through the Bazaar, in which are none but Christian inhabitants; and paid a visit to one of the Catanars and his wife, who have been married, under the new regulations, about fifteen months. She is a young girl, about sixteen or seventeen, with a pleasing countenance, and dressed with greater decency than is usual among them: but was, as may be supposed, not a little embarrassed, at having to entertain the first two Europeans she had perhaps ever seen. I should scarcely have thought this visit worthy of remark, but from the singularity of such an event in India, and the very * decided proof it affords, how free the Syrians are from a prejudice, else so universally prevalent there, of the dishonor sustained by a man of any rank, should his wife chance to be exposed to the gaze of a stranger. Most of the Catanars are now married: they had practised celibacy, according to their own account, only since the times of the Portuguese; and they seem sincerely glad to have so unnatural and unscriptural a practice discontinued. We embarked once more, a little before dark, meaning to sleep at Maramana; but after ascending the river with difficulty,

* Although we only actually visited this one Catanar's wife, we were invited to do so by others; and all would have looked on the visit of a European as an honor.

about three miles, it became so shallow, that we despaired of getting up any further in our large boat, and therefore decided on sleeping in it, and proceeding in a canoe at four o'clock in the morning

February 24th.—Mavelicaree.

We set out according to our intention; and having landed the breakfast things at Maramana, continued our trip up the river, as far as Carancherry, which is about ten miles east of Pootangave. This Church is beautifully situated among wild scenery of hills and woods, and is kept clean and neat. Inside was a wooden image of St. Thomas, the first I had noticed among them; and on remarking to the Catanars, how sorry I was to see it there, they told me it had been put there formerly by the Roman Catholics, and had not been removed since; but that as they did not set the slightest value on it, they would have it removed immediately. I learned afterwards, that they were all superstitiously afraid of laying hands on it, for the purpose of removal, until one, bolder or wiser than the rest, shewed them the example. We staid here but a short time, and returned two miles down the stream to Maramana, to breakfast. The banks of the river, and all the scenery between these two places, were truly romantic. The principal Catanar of Maramana, is a very

respectable man, much in the habit, we were told, of family prayer: and his nephew, also a Catanar, and Malpan, (or Doctor of Divinity,) is a young man of abilities, and esteemed among his countrymen. We had a good deal of conversation with him, on trifling as well as on religious subjects, in which he shewed natural good sense, and some knowledge of Scripture. He says he is very anxious to learn English, and means shortly to go to the College, for that purpose: but as his wife has been lately confined, he is unwilling to quit her at the present moment. He shewed us some Syrian manuscripts; though from what he said of their contents, I should think they are translations from the Portuguese; and the more so, as they are evidently of no very old date. In one of them, he says, there is an account of the * Virgin Mary's death at Bethlehem. This young Malpan's name is Abraham; and the Missionaries have hopes that he will turn out a genuine Christian: he certainly seems well disposed. After breakfast, we continued to descend the Panda; and when we had gone about ten miles, entered a branch which flows in a southerly direction; and we followed nearly that course, until we reached Mavelicaree, a little before dark. On the way

* Her supposed tomb is shewn to this day, in the garden of Gethsemane, close to Jerusalem.

we saw a wild peacock, and several otters; one of the latter in the very act of devouring a fish. We are lodged in a gallery, over the west end of the Church; and it is by no means an uncomfortable apartment. The people here, as at all the villages, received us in a body, with every outward demonstration of kindness, and expressions of gratitude for our visit. Perhaps this is owing, in a great measure, to the Metran's letters of recommendation; but I am willing to hope they are themselves gratified by our coming among them.

February 25th.—Sunday.

We remained here to-day, in order to keep the Sabbath, and do not intend setting out till after dark. When the Syrian Divine Service of the day was over, in which, for the first time, the *prayers*, as well as the portions of Scripture, were read in the Malayalim tongue, Mr. Bailey went through a part of the English Liturgy in the same language; and then preached a short sermon to them, on the 9th verse of the 4th chapter of the First Epistle of St. John. During the sermon, contrary to their usual custom, they were all attention, and crowded one upon another, in order to get nearer to the Preacher. The Catanars appeared particularly struck, as much with the novelty, as with the interest of the scene; for this was the first sermon they had

ever heard, it not being the custom among them to preach. But Mr. Bailey has exhorted them to commence; and I trust, *in time*, they will: as yet, most of them are too ignorant themselves of the Scriptures to do so. Soon after the sermon was ended, one of the Catanars called the attention of the people to a letter from the Metropolitan, forbidding a certain individual, who had been guilty of some offence, the entrance of any Church for the present. It is, in fact, a temporary excommunication; but I am unacquainted with the merits of the case. In the afternoon three Syrian couple were married, and we attended the ceremony. There was a good deal of mummery. Each of the parties placed a ring and a crucifix on the table, which having been consecrated, the principal Catanar proceeded to place the right hands of the young brides in the right hands of the bridegrooms, and also put a ring on the finger of each. After a short prayer, he threw a gold necklace, with a large gold crucifix, over the bridegroom's neck, and taking the bride's ring, he fastened it to a small gold chain, put it round her neck, and gave the ends of the chain into the hands of the bridegroom: he then threw the marriage veil over her head; and after a few short prayers, the brides and bridegrooms brought offerings of money, for the Church and the Priests, and so the ceremony concluded. I know not whether

placing the chain round the neck of the bride, and the ends of it in the hands of the intended, is understood to have any significant allusion; but certainly the conduct of the parties after marriage, so unlike what is the case in England, would lead one to conclude it. Here the wife is, I fear, little better than a slave; in England, that is as it happens. At Church, all the Syrian married women have their heads and shoulders covered with the marriage veil, in shape much like a Spanish lady's * mantilla; while the unmarried have their heads bare. The men and women are always in separate parts of the Church; but with this exception, there is little or no decorum. Nevertheless, it was very remarkable, how different the attention of the people was during the Malayalim prayers, from what they evinced during the few prayers which were yet recited in the ancient Syriac. The translation of our Liturgy into Malayalim is nearly completed. The Syrians use the Nicene creed, worded exactly like ours, with the single exception, (as in the Eastern and Greek Churches,) that the Spirit is mentioned as "proceeding from the Father" only, and not from "the Father and the Son." Several of the Syrians called on Mr. Bailey in the afternoon; and one

* The mantilla is a long shawl or veil, thrown gracefully over the head and shoulders of nearly all the ladies in Spain.

or two of them entering on the subject of his sermon, recapitulated to him the whole scope of it: and observed, how much happier their brethren at Cotyam were, who would have such frequent opportunities of hearing him preach. Previous to quitting Mavelicaree, we had much and interesting conversation with the Catanar, who had read the prayers in Malayalim, on religious topics. He appeared to take a real interest in what was said, but rather listened than spoke much: what he did say, was appropriate and pleasing.

February 26th.—Munro Island.

We embarked for this place yesterday evening, at dark; but the boatmen having lost their way during the night, we did not arrive till late this evening. Our wanderings lasted so long, that I am unable to calculate the real length of our voyage from Mavelicaree. Munro Island is a piece of ground in the back-water, about eight miles N. E. from Quilon, given by the Ranee of Travancore, for the support of the Syrian College; and the gift was one of the last public acts due to the influence of the benevolent Colonel Munro, by whose name the island is to be called in future, at the Ranee's own desire. It's form is very irregular, with a computed average diameter of about two miles and a half: it is intersected by two navigable streams,

and indented with several deep bays, in one of which fish are found in abundance. The soil is particularly rich in those parts which have been subjected to cultivation; but five-sixths of the lands are as yet covered with jungle, and full of wild boars and buffaloes. The interior scenery of the island is beautiful; but at the south-west end of it there is an eminence, on the summit of which a bungalow is about to be erected, which will command a sea-view of great extent and magnificence. It faces the principal opening from the back-water to the sea; and the back-water in that part is not only of unusual breadth, so as to present the appearance of a vast lake, but is covered with islands and well wooded heights, jutting forward successively one beyond another, and having under them canoes and boats paddling or sailing along; fishermen employed with their nets in different groups, and forming an ever varying picture of busy life, which is admirably contrasted with the still and glassy smoothness of the water, and the deep green shade of the surrounding woods and hills. A shoal attached to the north-west extremity of the island, has been converted into a range of paddy-grounds, of a singular description. They are covered with water, which is never less than a foot in depth, and of course there is then no means of sowing them with grain; but, to remedy this, the natives

sow the seed elsewhere on the island, and when the crop is about eight or ten inches high, they transplant it to these sub-marine fields, taking care to arrange the seed-time, so as to bring forward the paddy to a proper height at the period when the first rains of the monsoon have brought the freshes down from the Malabar mountains, and expelled the salt water further towards the sea. By this method, the paddy ripens before the effects of the monsoon have ceased; and the harvest is beyond all comparison richer than in any other part of the country. On the whole, this island appears susceptible of almost every species of cultivation; and were an intelligent and enterprising English farmer placed in charge of it, I doubt not it would soon become a valuable property.

February 28th.—Cotyam.

We could not leave Munro Island yesterday, until past eleven; owing to the delays of our boatmen; and it took us nearly twenty-four hours to return to Cotyam. In the afternoon, I went to visit Mr. Baker's School, which is evidently in good order, and well attended to; but has not yet been a sufficient time established, to produce any thing remarkable. Several of the boys, however, shewed marks of intelligence, and above all, of willingness to learn. I was

surprised to see two little girls among them, as that is quite a novelty in India.

March 1st.

I accompanied Mr. Baker this morning, on a visit to the jungle Church of Manaracah, seated in a most wild and romantic country, about three hours walk from Cotyam. It is only remarkable for it's beautiful situation; but we were much pleased with our reception, and glad to find that the natives seemed as much pleased with our visit. On our return, we dined with Mr. and Mrs. Bailey; and, in the evening, the Metropolitan came to us in state; which he had kindly consented to do, in order to afford me the gratification of seeing him in his pontifical robes. He wears a mitre on these occasions, and the pastoral crook, or crozier, is carried before him. The latter is of a very ancient form, having the top ornamented with gold, and the staff made of polished black wood, with a stripe of silver descending spirally from the top to the bottom. After a short time, he took off most of his robes, and kept on only the usual one, of crimson silk. He sat and conversed with us for about an hour, and confirmed me in the impression I had before received of him—that of a gentleman and an humble Christian. He spoke in terms of warm gratitude, of the benefits conferred on his people and himself, by the English

nation; and more especially by the excellent Colonel Munro, who seems beloved by them all. He allowed, unreservedly, the state of wretched ignorance in which the Syrians are plunged: and since the arrival of the Missionaries, he found, from his conversations with them, that he had every thing to learn; all was new to him. He appeared particularly pleased with the well-known saying, which I begged Mr. Fenn to explain to him, of our revered sovereign, who wished, "that every man in his dominions might be able to read his Bible, and have a Bible to read." When he at length retired, the three Missionaries accompanied him to his * palankeen, with the greatest possible respect and deference; by which, and similar means, they render him venerable in the eyes of his people, from the honour which the notice of Europeans in this country always confers: and thus, through his influence, they will be able to introduce gradually into the Syrian Church, amendments corresponding with it's gradual increase in the knowledge of the Gospel.

March 2d.

I accompanied Mr. Fenn to the weekly meeting for committee business of the three Missionaries, at which the Metropolitan also at-

* This palankeen was a present from the Ranée of Travancore, and is considered as a mark of distinction.

tends. It opened with an earnest prayer to God, by Mr. Baker, for His gracious help, and for the influence of His Spirit, in guiding their counsels and labours, with a single view to His glory. The Metropolitan took his share in the deliberations; and when the business was concluded, the Missionaries and I adjourned to the Chapel belonging to the College, and there partook of the most holy and blessed Sacrament, previously to my leaving them—it may be for ever in this world; for I intend, with God's blessing, to recommence my journey after dark; and Mr. Fenn will accompany me on a visit to Cochin, and the northern division of the Syrian Churches. As soon as the service was over, I went once more to hear the students and boys of the College examined, and was pleased at their correctness as far as they had gone. We then visited the Metropolitan; and it was not without some emotion of sorrow, that I finally quitted this venerable man. He received me as before, in his little bed-room, the furniture of which consisted simply of a bed, three chairs, a very small table, a wooden chest, and a brass lamp; from the canopy of his bed, some dresses of ceremony were hanging on a cord, and a very few books lay on the chest opposite the one small window. Besides this little room, he has one other, not much larger, which is nearly empty. Such I pictured to myself, the abode of

an Archbishop in the primitive ages of the Church, before the progress of society and civilization had effected a corresponding change. Our conversation was short, consisting mainly of mutual good wishes; but, before I went, he expressed a wish to have from England a print of George the Third; and entrusted me with a commission, with which I was happy to be charged, of conveying a copy of the printed New Testament in Syriac, with a few lines on the first blank leaf, in his own hand-writing, to the Patriarch of Antioch: and this I am to deliver personally, if possible, on my intended over-land journey to Europe. We then parted. May our Heavenly Father bless him, and bestow on him a knowledge of the sacred volume, commensurate with his deep and unaffected humility and kindness: and may he become a light, burning and shining amid the spiritual darkness of this long-neglected offspring of the Church of Antioch. After dining with Mr. Baker, I took my leave of the Missionaries and their ladies; whom, and especially my amiable hostess Mrs. Fenn, I shall ever remember with sincere esteem and affection. Then, accompanied by Mr. Fenn, and by Marcus, the student, whose name has been mentioned before, I descended the Cotyam hills. We stepped once more into the Mission-boat, and set off on our tour to Cochin, and the northern Churches.

March, 3rd.—Balghatty Island, near Cochin.

We landed this morning at Jew's Town, Cochin, where Moses Azarphati, an eminent Jew, met us, and conducted us immediately, at our request, to a Synagogue, in which, it being Saturday, the principal Jews were assembled to hear the law of Moses. This Synagogue was in a large room neatly fitted up and matted: in the centre was a sort of pulpit, raised two or three steps from the pavement, and surrounded with an open railwork. Over the entrance door was a large gallery, communicating through a small door at the back with a house, in which the archives, &c. are preserved: and at the furthest end of the Synagogue, fronting the door and the gallery, was a recess in the wall, concealed by a small handsome pair of folding doors, and having two steps leading up to it. The doors, when opened, discovered two cylindrical boxes, the outsides of which were ornamented with fine cloth; they were placed upright on one end, and the other was adorned with a top of richly fretted and carved silver work. When we entered the Synagogue, one of the Scribes was chaunting some hymns, in which he was occasionally joined by the audience: we were courteously received, and led to "the uppermost seats," where the principal white Jews sat, while the black Jews squatted on the ground at the entrance door. We had

been seated ten minutes, when a chief man arose, went to the recess, and with much reverence took out the cylinders abovementioned, and delivered them to two persons, who bore them in their arms to the gallery up-stairs. The silver tops and the cloths being ceremoniously taken off, each cylinder opened into two equal parts, through each of which a small wooden roller passed perpendicularly, and round it was rolled a parchment containing the law of Moses, and some of the books of the Prophets, beautifully written in the Hebrew character, and executed, as they informed me, by the Jews at Amsterdam, about sixty years ago. Several of the principal Rabbi relieved each other in reading a part of the appointed portion for the day, mounting in turns to the gallery for that purpose; and each, as he descended, was received by his brethren, half rising from their seats, and bestowing on him a title of honour and respect. The word used was the same for all; but, whether designedly or not, they rose more respectfully, and greeted more distinctly some, than others. The reading of the law continued about half an hour, and then * Ezechiel Rabbi, a native of Jerusalem, arose, walked solemnly to the low pulpit, covered his head and almost all his face with a shawl, and then, instead of

* Thus he spells his own name and rank.

preaching a sermon, as I had expected, announced to all present who he was, and what business brought him to Cochin: after this he expatiated a little on the benefits and blessings of worshipping the God of their fathers at Jerusalem, extolled the merits of those of their brethren, who exposed themselves to such insults and oppression for that purpose, as the Turks were in the habit of heaping upon them; and then implored a little of that pecuniary assistance which they so much needed, to purchase toleration from the present lords of the sacred city. Towards the latter part of this eloquent harangue, an unpropitious smile passed momentarily over the countenances of several; and we retired from the Synagogue, and at the desire of the Jews, adjourned to see a large clock, which they appear to value highly, but which is totally uninteresting to an European eye. From hence we went to visit two or three of the principal Jewish families, who live in tolerably good houses, and seemed pleased at our coming to see them; I have seldom seen a finer race of men than these Jews,—high commanding figures, aquiline noses, and prominent expressive features; but the women I saw were far from equalling the men. We breakfasted with our new friend Moses Azarphati, who conversed a good deal on controversial subjects, but in a pleasing sensible manner;

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and then re-embarked for the island of Balghatty, where we found an excellent place prepared for our reception, which Major S., Assistant-Resident in Travancore, had kindly lent me for a few days. Our table was furnished in the usual style of oriental magnificence and hospitality. As soon as the necessary duties of the toilette were performed, we ordered Major S.'s barge, and sailed for Cochin Point, where the Europeans reside, principally with a view of calling on Mr. Schuler, a Prussian gentleman, upwards of seventy years of age; who, for the purpose, as he says, of giving employment to the numerous poor natives of Cochin and it's vicinity, has entered into a contract with the British Government, to supply them with the hulls complete of three twenty-eight gun frigates, finding every thing, except copper, for the moderate sum of 11,000*l.* each. We went to see the frigates, and found one about half finished; a second complete, and ready for launching; and a third to be laid down as soon as the second is launched. I cannot well, from my different profession, know much of the merits of a frigate; but certainly the one finished appeared to me as fine a vessel as could be constructed: and she is at any rate a real monument of the triumph of human ingenuity and perseverance. Mr. E., an English master-builder, and one Portuguese sailor, are the only Europeans who

have been employed in this dock yard; and Mr. E. does not speak a word of the language of the country. When then we consider, that every article of wood and iron-work has been fabricated on the spot, by native workmen, who had never before seen anything similar; that the whole has been put together, even to the fitting up of the cabins, by them; and that they have only been fourteen months employed about it; we must be at a loss to express our admiration of the talents and assiduity which Mr. E. has manifested; and indeed, in common justice, he deserves the praise, and will doubtless receive the reward, which genuine merit almost invariably obtains from our wise and enlightened government. But, alas! as is too often the case, "the children of this world are wiser in their generation, than the children of light." We admired, we could not help admiring Mr. E.'s genius and application; but his profane and light conversation obliged us to quit him sooner than we could have wished, and spoiled the pleasure we should otherwise have derived from the society of so intelligent a man. We were forced in consequence to decline his polite invitation to his house, and returned to Balghatty to dinner.

March 4th.—Sunday.

Mr. Fenn preached an excellent sermon to us at the Church of Cochin, but there were

not above thirty people present; the others, consisting mostly of country-born persons, having gone to a great Roman Catholic festival in the neighbourhood, the Church being very large, and capable probably of accommodating a thousand persons, looked sadly empty. We returned to Balghatty in the afternoon, and mean to embark soon after sunset, to visit some of the Syrian Churches between Cochin and Cotyam.

March 6th.—Balghatty.

We set off, as proposed, on Sunday night, and reached Purovan to breakfast. Here we met the principal Malpan of the College of Cotyam: he is an active intelligent little man, well versed, as Mr. Fenn assures me, in the Scriptures; and, from what I could gather, well intentioned in the main, but having rather a quick than a great mind. He came to meet us from Mamalicherry, to which place he escorted us after breakfast, as he himself officiates as one of it's Catanars. On arriving at the landing place, (for all our visits to the Syrians are still made by water,) we found he meant to give us a sort of public reception. We were welcomed by a crowd of Syrians, with two or three most ancient matchlocks among them, which they fired on our landing; and a small troop of boys, armed with swords and shields, preceded us with a mea-

sured step, guided by a tune, which one sang and the others repeated in chorus, while their instructor in this * Pyrrhic dance, animated and encouraged them with conscious satisfaction. On arriving at a favorable spot of ground, we halted for a few minutes, while two of the boys, together with their master, performed some feats of activity, which were no ways remarkable. The dance was then resumed, and continued till we reached the Church; on which half-a-dozen iron pots, filled with gun-powder, were discharged, and made about as much noise as those in St. James's Park. I have mentioned these trifles mainly to give some faint idea of the customs of the natives; and though we may esteem them somewhat ridiculous in themselves, and inconsistent with the grave reception due to a Christian Minister, still we were gratified by the intention, and could not but be pleased with the evident and invariable good-will of this interesting people. We remained till evening at Mamalicherry, and during our stay conversed much with the Malpan; he is a great advocate for the duty of frequent fasting, and does not give his unqualified assent to the measure of allowing the Catanars to marry, although he never openly opposes it;

* I venture to bestow this name upon it from it's greater resemblance to the descriptions yet extant of the celebrated dance of the Macedonian warriors of Alexander, than to any other with which I am acquainted.

and cannot deny, that the last Bishop who visited them from Antioch, about sixty years ago, insisted on it, and actually compelled the four Malpans of his time, to take wives. He maintains that Anti-christ is not yet come; and says he is unable to discover him in the Pope, though he thinks the latter answers the description in several points, but not in all. This Malpan's authority and influence in the Syrian Church are very considerable, as he is much respected for his talents and learning: indeed his very obstinacy is useful to the Missionaries; because, as they never even suggest any improvements without consulting him, nor adopt any without his concurrence, they are sure of never doing too much, or of advancing beyond the present light and knowledge which the Syrians possess. The following are the four main improvements, which have been effected with general approbation, or at least without any dislike having been openly manifested.

1*st*. The marriage of the Clergy.

2*d*. The removal of all images from the Churches.

3*d*. The reading a portion of the Scriptures every Sunday, in Malayalim.

4*th*. The opening of Schools, attached to most of the Churches.

These reforms may be safely considered as general in spirit, although in fact, from the re-

moteness of some of the Churches, and the short space of time which has elapsed since the reforms commenced, they cannot be yet said to be in universal operation: in a very few more months, with God's blessing, I have no doubt they will be entirely so. Among partial amendments may be reckoned, a decreasing estimation, in the eyes of the principal clergy, of pomp and ceremony: a desire, openly manifested, to study the Scriptures: an humble acknowledgment of the dreadful state of ignorance in which they are plunged: gratitude towards those who are assisting in rescuing them from it: and a greater regard to cleanliness and decency of apparel. Since all this has been effected, through the Divine permission, in the short space of four years, (when Mr. Bailey, the first Missionary, settled among them,) can we doubt, I would say it with humble reverence, but that it seems to be our God's good pleasure, that this once flourishing Church should be restored, sooner possibly than many may be aware of? I do conscientiously believe, that those, who from proper motives concur in aiding it, will be found hereafter to have been "fellow-workers together with God:" that their labour will prove not to have been in vain: nor shall they be left unrewarded for those deeds to which they may have been prompted by the influence of His Spirit, and which, through His blessing, they have been

enabled to perform. One pleasing feature in the character of the Syrians, I have as yet neglected to bring forward; I mean the great reverence they show towards their aged parents and relatives. Even the Malpan could never be prevailed on to sit in his uncle's presence; and I witnessed a similar feeling in several other instances. In short, though they are in a low state of ignorance, and shew little sense of morality and religion, they have sufficient redeeming qualities, to excite a lively interest in all who have seen and known them. I myself went among them, prejudiced both against them, and against what a great and good man had previously written concerning them. With Dr. Buchanan's account of them in my hand, I went where he went, and sometimes where he went not; and I seize with pleasure this opportunity of offering the testimony of an individual, who, however obscure and unknown, has been an eye-witness to most of what has been asserted on this head by the first friend, and now beloved benefactor, of the neglected Syrians. He is gone to reap the fruits of his labours, from a master who is not unrighteous, that he should forget our work and labour of love; but the cause of Christianity itself requires that * those

* For the additional testimony of one infinitely better capable of an accurate judgment than the author of these few remarks, see the Appendix C.

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who have had the opportunity of convincing themselves, should join in rescuing others from believing the imputation so readily cast on the veracity of a good Christian; and should so assist in removing what was assuredly a stumbling block in the way of those who would else have placed unbounded confidence in his simple assertion. In the evening we took a friendly leave of the Malpan, who accompanied us to the boat, and set off once more on our travels.

In the morning we found ourselves at Molundurte; breakfasted there, and proceeded to Candenade, where we were received with similar honours to those at Mamalicherry: but meaning to return there to dinner, we only staid a few minutes; and embarking in a small country canoe (for the water was too shallow to float our great boat,) ascended the river to Carangacherry. It is the native place of a respectable Syrian, who, by order of the Metropolitan, accompanied us during our whole voyage. When we had gone about half the distance, we passed on our left hand the Church of Udiampoor, once celebrated for the Synod held there, at which the Portuguese Archbishop Menezes destroyed all the Syrian manuscripts he could collect, with the exception of the Bible, which he ordered to be corrected according to the reading of the Latin Vulgate. Our friend Marcus observed, that a Divine judgment seemed ever since to rest upon

the place, for they had now no worship there at all. The inhabitants profess Romanism; but the Church is almost in ruins, and they have no Priest. The justness of Marcus's observation is of course not to be defended; but it is curious, as shewing the light in which the Syrians still regard the transactions of those days. We had some difficulty in reaching Carangacherry even in our canoe; and the men who rowed us, all volunteers on the occasion, were far more attentive to Mr. Fenn's discourse, than to their work; and the case being so, we were well content to move a little more slowly. At last we arrived there, stayed about an hour, and then returned to Candenade. Of all the Syrian villagers I have seen, those of Candenade pleased me the most, there appeared in them so much candour, intelligence, and confidence; and their School was in better order than any other. It was the principal place of abode of the late Metropolitan; and the inhabitants live in more comfort and happiness than elsewhere; for in general they are sadly oppressed by the Travancore government, and by their idolatrous neighbours, since the departure of Colonel Munro. It strikes me, that perhaps that good man shewed them too much favor; more than in justice and prudence he ought to have done; and their present miseries are the natural consequences of a re-action. For their former pros-

perous state must have excited the jealousy of the heathen, who are now furnished with ample means, and actual encouragement for gratifying it's dictates. When Christians complain to a British Resident, of deep oppression in matters concerning their religion, and that Resident simply refers their complaint to a heathen Duan, the consequences are obvious. If, after a wolf had devoured a sheep, the shepherd, on being referred to, desired the sheep to state their grievance to the chief wolf, would it not seem as though he mocked them? But whether the Resident acted, or more properly, did *not* act, on this occasion, in compliance with the orders of his government, it becomes those who are not under such a restraint, to make these things known, in the hope of procuring redress. It is with this view alone that I now write details, which may serve as a reference when there shall occur some favourable opportunity of speaking with effect. We returned to Balghatty at about half-past eleven this night.

March 8th.—Trichoor.

Yesterday, at seven in the morning, we took our final leave of Balghatty, and between ten and eleven reached Varapoli; there we stopped to call on the Roman Apostolical Vicar and Bishop, Dr. Prendergast; by birth, as his name indicates, an Irishman; and never was one

whose character seemed more genuinely national: he reminded us of an Irish gentleman, of the days that are past; nor did his tall form appear the less picturesque for being concealed in the loose folds and coarse drapery of a Carmelite Friar, to which order he belongs. His welcome was really Hibernian; he seemed to open to us his house and his heart. The warmth and friendship of his manner were united with a degree of native humour, that removed all solemnity from his episcopal character, and reminded us far more of a free and gallant ex-officer of the Irish Legion. Yet, although in his conversation he spoke with an eagerness of delight of the exploits of his native countrymen in the late wars, and discovered to us few marks of what could be termed a religious mind, (perhaps out of compliment to my uniform,) we cannot but hope better things of him than of most other priests of his persuasion, when we know, that he is preaching throughout his diocese, against the worship of idols, which is in reality the common practice of Indian Catholics; and that he recommends to them the reading of the Holy Scriptures. He also expresses himself a warm friend to schools for the poor. Such conduct will little please his present flock; but will, it is to be hoped, benefit the cause of real piety. May God reward it to him by blessing his own mind with clearer

views of that holy faith, which he will thus be instrumental in propagating!

As soon as our frugal breakfast was over, we adjourned to the library, which contained a number of books, chiefly on polemical divinity, in an almost ruinous state. There were several heretical works; but I was not a little surprised, and indeed shocked, to see among them the New Testament in Portugueze, with the terrible mark of the Inquisition on it's back. "Novum Testamentum, Liber Prohibitus." Hardly believing it could be true, I ventured, in spite of the Inquisition, now no longer very formidable to a British officer in India, to open it and read a few passages. The title page was wanting; but it was apparently an ancient book, and written, as well as I could judge, in elegant Portugueze. What I read was certainly correctly translated from the original. Several old English Divines were there, in folio, with the same mark of "Liber Prohibitus." There is a College at Varapoli for the Roman Syrians, containing about fourteen students; and another for a very few Portugueze, who learn Latin sufficiently to be able to read the Roman Liturgy, but probably without understanding it's meaning. The Church is large, with a high dome in the centre, ornamented inside with a profusion of tawdry gold and silver tinsel. The Bishop's residence is merely a part of the College, which

is built much in the style of a monastery, but of very small dimensions. There was a Neapolitan Carmelite Friar in company with the Bishop, who told me he had been eleven years in the country, and could never learn the language for the purpose of better instructing the natives; he evidently dislikes the proceedings of his superior, and expressed a strong wish for a speedy return to Europe. He seemed a quiet inoffensive man, but possessing little of that high missionary spirit, which should animate those who abandon all the ease and comfort of their homes, to serve God and their fellow creatures in these distant realms. From Varapoli we proceeded to Paroor, which is supposed to be the oldest Church in possession of the Syrians: a new one is at present in building in it's room. Here we were rejoined by Moses Azarphati, who, missing us at Cochin, had procured a boat, and kindly came all the way to Paroor, for the sake, he said, of bidding me farewell. We accompanied him to visit the ruins of a large Synagogue, that once existed here, and had been destroyed during an incursion of Tippoo Sultan, who ever made a point of laying all waste with fire and sword. The Jews either fled or perished, and very few returned; those who did are of the black Jews; and they have affixed a temporary roof to the ruins of their Synagogue, where the law is still

read occasionally. These black Jews are supposed to be the descendants of proselytes made to Judaism on the first settlements of the white Jews in the country; but nothing certain seems to be known concerning them: they still exist in large numbers along the Malabar coast. From the ruins of the Synagogue, we returned to the Church; and there, while Mr. Fenn was speaking to the Syrians, I had a long and interesting conversation with Moses, in the Portugueze language, of which, fortunately, he understood a little. The sum of what he told me was, that the Jews, those at least who had studied the Sacred Writings, all agreed, that the 53rd chapter of Isaiah related to the Messiah; that the accounts given of Jesus of Nazareth, exactly correspond with the description of him given therein; but that there is one material point, in which he fails; which is, that having publicly declared He came to fulfil the law of Moses, He nevertheless permitted his followers to dispense with the rite of circumcision, and to change the day of the Sabbath;—acts which positively violated the law of Moses; and such, therefore, as the true Messiah would never have allowed. This was, he said, the common opinion of the Jews; but he admitted that, for his own part, the undeniable conformity of Jesus to the predicted Messiah, the long and dreadful dispersion and sufferings

of the Jews, and the present returning kindness of the nations towards them, in seeming conformity with the time pointed out in the prophecies of the 1260 days; all combined to throw his mind into an indescribable state of ferment. He *almost* believed—but then the unaccountable change of the most holy Sabbath-day! He allowed the total confusion of tribes, so that, if Messiah were yet to come, He could not be known to be of the tribe of Judah, unless by a miracle. Still, he thought, God would perhaps vouchsafe a miracle to restore the identity of families and tribes; and that this was a general belief among his brethren. He says he has read the New Testament with attention, and thinks it a most excellent work: but if it's accounts had been true, how was it possible that so many thousands of Israelites, living witnesses of the miracles therein related, could yet refuse to believe, and even punish the supposed Messiah with death? I have purposely abstained from recapitulating the arguments usually employed against what Moses Azarphati advanced, as they are well known to every Christian of common intelligence, who has at all studied the grounds of his own belief: but I thought it might not be uninteresting to know from the fountain head, what the Jews think and say for themselves; and Moses is really a fair specimen of the most liberal among them; being also a

man of considerable natural abilities, improved by study, and free from violent prejudices. Before he left me, he presented me with a printed Hebrew almanac, and some manuscripts in Hebrew, of a trifling nature: one of which, however, kindly written by himself on purpose for me, contains an account of all that is known concerning the settlement and subsequent history of the Jews at Cochin. On shaking hands with him, I told him I should earnestly pray that God would enlighten his mind, so that he might see the truth: he squeezed my hand with warmth, and said he sincerely hoped it might be so. I saw no more of Moses Azarphati, but shall long remember him. We left Paroor after dinner; but owing to frequent shallows in the upper part of the back-water, which delayed us, we did not arrive at Trichoor till nearly one o'clock to-day. The back-water on which we have so long been sailing, extends no further in this direction, but is bounded by the hills, at the foot of the Malabar mountains, on which Trichoor is built. It exhibits the remains of a large fortified camp, in the upper part of which is a fort, now decaying fast, with an excellent deep ditch, and a cuvette in the centre of the ditch, hewn out of the solid rock. The fort is at present garrisoned by a hundred Sepoys, and is a useful station for controlling the mountain banditti, who often infest the

neighbourhood. Three of them are now hanging in chains not far from the village. In the evening we paid a visit to a rich * Nair, who shewed his house to us, and entertained us with music. He *professed* unbounded attachment to the Honorable Company, and to the whole British nation. His brother sang some pleasing native airs, accompanying himself, or rather playing precisely the same notes he sang, on an instrument resembling a guitar. His ear seemed correct, and the music was plaintive, and not unpleasing. The only refreshment provided for us was cocoa-nut water.

March 9th.

Mr. Fenn and I set off early this morning, he in a † munjeel, and I, to my delight, once more on horseback, for Carangalancherry, the largest of all the Syrian towns, and the last we mean to visit. It is distant about fourteen miles from Trichoor, and we got there to break-

* A native Noble of these parts. The Nairs have among them some very remarkable customs; of which a far better account will be found in numerous other writers, than any I could give: indeed, what I know of them, proceeds more from those sources than from my own observations.

† A munjeel resembles a seaman's hammock, and is suspended to a very long bamboo pole, and so carried on four men's shoulders; it has a slight awning, and is much lighter than a palankeen, though not so convenient.

fast. We were received by a large concourse of people, and escorted, as it were in triumph, to the Church, where they pressed greatly upon one another, in order to obtain a sight of us. Mr. Fenn took advantage of the opportunity to address them on religious subjects, and they seemed deeply attentive to what he said. There are about ten thousand of them in the town and it's vicinity, and they are divided between four Churches. After breakfast we set out on foot, for the residence of the late Metropolitan, who resigned his situation for the purpose of leading a quiet retired life, unembarrassed by any secular affairs. We had about three miles to walk before we reached his place of abode, and that under the burning heat of a perpendicular meridian sun, so that we were truly glad when we arrived, and partook of a little Madeira and plantains, which the good old hermit had provided for us. He is a little man, with a pleasing expression of countenance; fond of talking, and more inquisitive than Indians usually are when conversing with Europeans. He asked me a great many questions concerning my family in England; how many brothers and sisters I had; where they lived, &c. &c.: and he was greatly amazed that they should, as he found out, live in the same town (London) with Mr. Fenn's family, and yet be personally unacquainted with them. I wished to know what he thought of

the new printed Syriac Testament: he said he admired it very much; and on being asked, whether he had discovered the slightest error in it, or deviation from the original, he assured me he knew of none. We staid with him about an hour, and then returned to the Church of Carangalancherry. This aged Metropolitan has built the house in which he resides, within the Honorable Company's territory, in order, by becoming a British subject, to escape the continued insults and persecutions of the inferior officers of the Travancore Government. The line of demarcation in this part, is a small rivulet, which flows close under the Metropolitan's garden, so that he enjoys the vicinity of his countrymen, by whom he is revered as a saint, and is no longer subject to the same oppressions under which they are labouring. A little after four in the afternoon, we set out on our way back to Trichoor; and as the road was bad, we walked the first mile on foot, accompanied by several thousands of the people, who testified the greatest pleasure at our having come to see them. As they were very anxious for our stay, Mr. Fenn promised to return to them to-morrow, and pass the ensuing Sabbath among them. On rejoining my horse, the groom informed me that the whole town had been flocking to see him while we were at the Metropolitan's; and that they had brought to the

shed where he was put up, quantities of different things for him to eat. It appears this simple people had never seen a horse before, as there are none in their immediate neighbourhood, and they seldom wander far from home. Here, before I mounted, I shook hands for the last time with our amiable and interesting young companion, Marcus of Cotyam, concerning whom I cannot refrain from adding a few words. He is about eighteen years of age, of a lively and strikingly intelligent countenance, and easy gentle manners, though somewhat high spirited: already thoroughly acquainted with the Sacred Writings, and thirsting after knowledge, he has also made considerable progress in the English and Latin tongues, and is quite master of Syriac and Malayalim. His attachment to Mr. Fenn is like that of a son to a father; and every look and action betray it to the least attentive observer. But that which is far more important, is, that his progress in Christian knowledge and conduct, give every reason to hope he is becoming a sincere believer and partaker of the blessings of vital religion. He is indeed the subject of many fervent prayers, for all who know him love him; and I humbly trust it will please our Heavenly Father so to pour out His Holy Spirit upon him, that he may hereafter become a main instrument in restoring to his countrymen the light and consolations of the Gospel of Christ.

His farewell to me was full of warmth and affection; and he has promised to write to me, as soon as he has acquired a sufficient knowledge, either of Latin or English, for that purpose. God bless him! We got back to Trichoor by half-past eight.

March 10th.—Wurguncherry.

This morning I quitted my kind and excellent friend Mr. Fenn, and proceeded once more on my solitary journey. Blessed be my God, that my last fortnight has been so delightfully spent, and that the general result of my inquiries is the all-but-formed conviction, that there are, in this remote and almost unknown corner of the world, between sixty and seventy thousand souls ready to receive the Gospel, as soon as it shall be preached among them unfettered by an unknown and obsolete tongue. With this belief I joyfully proceed, counting that my slight labours and fatigues have been amply recompensed, and have rarely been better bestowed. This day's route passed through a wild, romantic, mountainous country, in some parts exceedingly beautiful, and in others, offering a dreary sameness of apparently interminable jungle. At two-thirds of the distance, we scrambled over a steep rocky crest of a mountain, where the road was very bad: but with that exception

it was generally tolerable, and might be rendered excellent at a trifling expence.

March 11th.—Paulghautcherry.

We had to-day a wearisome march of twenty-three miles, through a hilly jungle, without any interesting scenery, and scarcely at all inhabited. At this place is a strong though small native fort. It is a regular square, with eight circular towers, one at each angle, and one in the centre of each curtain: it has a good wet ditch, and a covered way; and there is on one side of the only gateway, a covering battery of European construction. But the glacis is much neglected; and the place may be approached under cover within two hundred yards of the west face. There is a fine view of mountain scenery from the fort.

March 12th.

Halted, in order to let my baggage join me, which had been obliged to proceed by a circuitous route from Trichoor, as the road I traversed was impracticable for the bandy: it arrived this evening.

March 13th.—Coimbatoor.

We marched this morning twenty-six miles, to Moodikerry, through a burnt up jungle, and with a blazing sun over head; but finding it a

wretched place, and incapable of affording shelter, I again set off in the afternoon on a fresh horse, and rode eight miles further, to this place. This was the most distressing march for my cattle and attendants I have yet made: one of the latter is unwell in consequence. Mr. S., with whom I am staying, declares he never remembers so hot a day at Coimbatoor: however, the comforts of an English house, after so long a deprivation of them, soon restored my exhausted frame. In the evening my kind host drove me out in his curricle, to see the neighbourhood. The town is situated on a plain, at the foot of a part of the great Western mountains, but is not a very beautiful spot. Here are the remains of a palace, built by Hyder Ally, and now used as a * Cutcherry: but the gardens and grounds of the English inhabitants form by far the most pleasing part of the scenery. There is also a race course, and a large sheet of water for aquatic excursions in the proper season. The surrounding country seems rich and well cultivated.

March 14*th.*

My baggage and horses having joined me this morning from Moodikerry, I propose setting out in the evening by myself, to visit the cele-

* A civil court, either of justice, administration, or collection of the revenue.

brated Nilgherree mountains; while my servants and baggage will proceed by easy marches along the plain, to the foot of the Guzzlehutty Pass, through the Mysore Ghauts, and I shall rejoin them by again descending the mountains on that side.

March 17th.—Danaigencottah.

I rode off, as I had proposed, on the evening of the 14th, and before I got six miles, was overtaken by a very heavy storm, which lasted an hour and a half, and soaked through my cloaths in several places, though an excellent horseman's cloak protected me in most. During the night I met with several trifling disasters, which, though disagreeable at the time, are not worth relating; so that, instead of reaching the foot of the mountains at the village of Hulhutty, by nine o'clock, as I had hoped, I did not arrive till past midnight. At a little after four, Mr. W., whom I overtook here, but did not choose to disturb at so late an hour as that of my arrival, called me, and we mounted our horses before five, and set off on our expedition. The main branch of the river Bhovain, which rises in the Nilgherree mountains, crosses the road through Hulhutty to the foot of them, close to the village, and is already so deep, as to render it necessary to pass it in a round basket of wicker-work, covered with skins, the usual fer-

ry-boat of India. The distance of Hulhutty to the foot of Nilgherree, does not exceed two miles and a half, through a wild open jungle; and from thence the road mounts with an almost uninterruptedly steep ascent for four miles, to Siraloo Comboo: here we breakfasted in a mud hut, and afterwards resumed our route. When we had gone about a mile, our way having been hitherto along a mere bye-path, we fell in with a broad road, which is to be made by order of Government through this pass; and which is now partially completed from Dimhutty, at the top of the mountains, as far as a spot a little below where we fell into it, and in a different direction from the path taken by us. This new direction of the road seems to be an advantageous change. The scenery hereabouts was magnificent, and the goodness of the new road allowed us to enjoy it without interruption. The ascent still continued very steep, but with some few intervening vallies, for about five miles further, when we arrived at Jackanairy, a small village, near which the officer charged with the construction of the new road, and my friend Mr. S., have constructed mud bungalows; and here we passed the remainder of the day. The climate is so moist, and the air so cool, that many of our English vegetables and fruits are cultivated here with success; and at night we found our blankets quite necessary—a striking change from the fiery plains below. In the morning

we again proceeded, still ascending, though not so rapidly as before, until we arrived at Dimhutty, the head-quarters of the new English colony, and about four miles from Jackanairy, making on the whole an ascent very little interrupted, and extremely steep, of fourteen miles. Here is Mr. S.'s best bungalow, though indeed it is but a poor one, having been built, I was informed, by contract, for * twenty rupees; and a large garden of English vegetables, many of them in a very thriving state, and experience only being wanting to point out the best season for sowing those few, potatoes, in particular, which have comparatively, though not entirely failed. Mr. S. has lately established here an old invalid serjeant, who does not however seem to like his situation much, as he is necessarily, for the present, deprived of many of those comforts which habit and age have rendered almost indispensable to his existence. Being asked by one of us "how he was getting on?" he replied, "Oh, as to that, Sir, pretty well, *only* there is no finding any thing fit to eat: the pigs are a shame to be seen, and the sheep no better than the pigs." The old man is placed here to superintend the garden, and all the establishment; but seems rather too old, as will appear from the information he was not slow in giving me, of his having been present at the siege and

* 2*l.* 5*s.*

capture of Pondicherry. Having partaken of an early dinner with my mountain friends, I continued my route alone, about eight miles further to Daynaud, a small village, where the country begins to descend towards the Danaigencottah Pass. In this part of the mountains nothing can be more lovely than the scenery, where the deep green luxuriance of the wooded vallies, contrasted beautifully with the bold craggy masses of red rock, towering above the tops of the highest forest trees, or occasionally projecting from between them: down the valley rushed an impetuous mountain stream; now dashing in foam against some rugged opposing rock; now precipitating itself over a succession of natural cascades; and alone interrupting with it's noise the deep silence of universal nature. The woods are inhabited by innumerable wild peacocks, who frequently shewed their gay plumage on the skirts of the barley fields, wherever, in this wild scene, a more favorable spot would admit of a scanty cultivation: and the peaceful browsing of the cattle on the heath of the mountain tops, denoted the absence of the tiger; who, though frequently seen in the jungle at the foot of Nilgherree, has been seldom known to visit the favored scenes of it's mountain woods. In the midst of these romantic wilds, and with every feeling of delight, rendered more acutely sensible by tracing up these beau-

ties of nature to the beneficent hand, which created them for the enjoyment of man, I passed my evening in strolling round the neighbourhood of Daynaud; and during the night, an humble cottage, scarcely rising above the bushy side of the first descent from the mountain top, sheltered me from the keen air which swept over it's roof. Early in the morning, as the sun rose majestically over the distant line of the horizon that bounded the immense plains of Coimbatoor, now lying as a map beneath my feet, I began to move downwards, through the Pass. Many parts of the descent were almost frightfully steep, and most of it difficult. At one spot, which I was fool-hardy, or rather inconsiderate enough to attempt on horseback, (it was a small low rock covered with furze,) the horse, instead of walking, sprang over it, and alighted on the other side, with his fore feet, I verily believe, within three inches of a tremendous precipice: he stopped instantaneously, I may say, convulsively short, or both must have been dashed to atoms, the precipice being so great and so steep, that it would make many persons dizzy to look down it. How merciful is Providence, and how confidently we may ever trust in Him! He giveth his angels charge over us, lest at any time we dash our foot against a stone. This formidable Pass lasts for about thirteen miles; and there are two more over a stony plain, to the village

of Danaigencottah, where I rejoined my baggage in safety. The day is burning hot, with a sirocco wind; and I feel it the more after the fresh air of the mountains. The heights of Nilgherree are certainly in many respects a great natural curiosity: to find in the eleventh degree of latitude a country in which, in the heat of summer, the thermometer scarcely rises higher than in England; and that country, though necessarily in a very elevated region, yet susceptible of cultivation, and actually cultivated to the highest tops of it's highest peaks, is certainly no common occurrence. The country is, in a military sense, inaccessible; which will account for it's having so long remained unknown, even to it's immediate neighbours; and the trouble of getting to it, even individually, is so great, the ascent so laborious, that I much question whether a native *great man* has been known to attempt it. This will explain also why neither Brahmins nor pagodas are to be found among them. The inhabitants are a quiet inoffensive race, though their appearance is wild and savage. They have long shaggy black hair, and are clothed (it is their *only* covering) with a large piece of thick coarse cloth, which is never washed; nor is there indeed in the whole region of Nilgherree, a single person who follows the business of washing. They are exceedingly humble in their deportment; and their attitude

on meeting a European, is painfully submissive, for it too much resembles the prostration of divine worship. I observed, that when an inferior meets a superior, among themselves, he drops on one knee, takes his hand, and kisses it; but, in what regards the worship of a Supreme Being, I did not see a single place set apart for it; though, on inquiry, I was told they have certain large stones among the mountains, and some trees, which they esteem as sacred; but they have no priests or form of worship, nor is there a single idol among them. Perhaps a more promising scene for Missionary labours, on a soil hitherto wild and totally neglected, could hardly be found in any part of the globe. They understand Tamul, of which their own language is a corruption; and of late years they have regularly paid a small tax, * nine thousand rupees a-year, to our Government. The extent of the country is more considerable than I should have imagined, being computed at five hundred square miles, which is, I am still inclined to think, an exaggerated statement, though derived from the best sources of information within my reach. The number of it's inhabitants is as yet unknown, and the opinions about it vary in their results from three to five thousand: but judging of the whole from that part of the country which I traversed, it could hard-

* About 1000*l.* Sterling.

ly much exceed the latter number, notwithstanding it's great proportionate extent. So small indeed is their population compared with that, that they are totally unacquainted with those branches of agriculture which relate to a succession of crops; and therefore leave the ground on which they have raised one, in fallow for some years. Mr. W., an intelligent young magistrate, who is sub-collector of the revenue, told me, that some miles further to the westward than Dimhutty, there are a few villages, the inhabitants of which are of a gigantic stature, the least tall among them reaching generally from six feet six to six feet eight; and as Mr. W. repeated it to me seriously, and declared he had himself seen them, I can have no reason to doubt it. He added, that their make was strong in proportion: and Capt. M., the officer of pioneers, observed, that they would cover full as much ground, drawn up in military order, as any similar number of Europeans, who are remarkable throughout India for their breadth of shoulders. I did not myself see any of these giants; indeed my time was unfortunately so much circumscribed, that I was able to visit far less of this interesting country, than I could have wished. But it is worthy of every one's notice; and especially of those who are partial to botanical pursuits. I never saw any where so many to me unknown beautiful flowers and

plants; and I have brought away with me a few of their seeds, in order to try them in another soil. Hares, pea-fowl, and * jungle-fowl abound: woodcocks have been twice seen by a party of sportsmen: there are some, but I believe not many deer: and elephants and tigers are almost unknown, though they abound in the Coimbatoor country at the foot of the mountains, and still more among the wilds of Paulghaut. There is good pasture for cattle and sheep; but of the latter, the inhabitants keep none: they have plenty of cows, and grow a great deal of barley, as well as of a peculiar vegetable production, whence they extract oil. There is also a low thick shrub, growing wild almost over the whole country, which in the interior conformation of it's fruit, and also in flavour, very much resembles a small English gooseberry, though quite of an inferior sort, and with it's top externally open, like a medlar. Nettles and fern, unknown in most parts of India, are to be found here in abundance. But indeed the great variety of trees, shrubs, and plants, some of them rare and beautiful, merit description from an abler pen than mine. The soil is so fertile, that they grow almost every where. Sometimes the trees are in clumps, as if designedly planted in a gentleman's farm; some-

* The common fowl in a wild state, and inhabiting the woods.

times forming small woods and coppices: in other parts, they are to be found overshadowing deep ravines, down which the mountain torrents plunge unseen in frequent successive cascades. The trees which grow in this last situation, are generally the finest timber, and rise to a majestic height. On the whole I would say, that were a man, fond of solitude, condemned by circumstances to finish his days in India, the abode of his choice would assuredly be reared among the wild and romantic, yet fertile mountains of Nilgherree.

March 18*th.*—(Sunday).—*Guzzlehutty.*

The illness of two of my servants, one of whom seems to be in rather a dangerous state, induced me to move on to-day, notwithstanding it's being Sunday, with a view of getting up the Ghauts, into a cooler climate, as quickly as possible. Early in the morning, I marched ten miles to this place, which is close to the foot of them; and hope, if it please God, to ascend them to-morrow.

March 19*th.*—*Talmalla.*

We found this Pass through the Ghauts not above five miles in length, and much easier, though in reality more elevated, than either the Pedanaigdoorgum or Palamanairee Passes. I am now in an excellent bungalow, the best one,

destined for public use, I have ever occupied. The country round me is pleasing; and the climate, after the burning plains of Coimbatoor, quite delightful, and much resembling that of Spain in June. This change seems to have produced a corresponding favorable one on the health of my two sick servants, who, through the blessing of God, are better, though one is unable to walk without support, and must continue to be carried in a litter. I mean to halt here to-morrow on their account, and would willingly do so longer, were I not obliged to rejoin my regiment by the thirty-first of the month, and have still a hundred and forty miles to march, together with the halt of an intervening Sunday.

March 20th.

When anniversaries occur of the remarkable events of our lives, whether of a pleasing or painful nature, it is sometimes not unprofitable to ourselves, to retrace those events, and draw from them the instructive lessons which they were designed by Providence to impress upon us. And if, further, they can by any means be rendered subservient to the gratification of others; if the tale of affliction will excite the sympathy of one, and the consolations of a merciful God under it, teach another mourner to to hope and look for the same relief, why should

even a private sorrow be needlessly concealed? Why should we hesitate to bestow on suffering fellow-creatures the balm which has healed our own wounds? The death of a near and dear friend is frequently, in the hands of Providence, the means by which He recalls the wandering sheep to His fold: and I would pray those whose eyes these pages may meet, to bear with me a little, while I dwell on some of those thoughts and arguments, from which, in this isolated mountain abode, far from the haunts of men, I have myself derived the sweetest consolation, and whose power was felt even in the moment itself of my affliction, when all on this side the grave *seemed* dark and hopeless. I can testify from experience, and there are, I believe, few sincere Christians who will not readily join with me in the assertion, that to all the misfortunes of life, the hope of an eternal inheritance in a better world, is of itself a sufficient counterpoise. Yet so great are the tender mercies of God towards them who love Him, and who have recourse to Him in their affliction, that he not only wipes the humble uncomplaining tear from their eyes, but teaches them even to rejoice with all sincerity of heart in the chastisements inflicted by a truly paternal hand. This disposition of mind, arising from a pure and lively faith, is indeed, through the merits of Christ, acceptable to God the Father, as indi-

cative of that humility of soul in which He delights, and on which alone He bestows grace. But not content with the general consolation thus afforded to all, who bear with patience the Cross their Saviour endured before them, the Holy Scriptures contain many passages applicable to peculiar species of affliction, which, when sought for with sincerity and simplicity of heart, may be considered as affording a pleasing and profitable employment, contributing at the same time to place before our eyes in a clearer and more tangible point of view, practical proofs of the unfathomable depths of the goodness of God, and of His tender love and mercies towards men. That there is no misfortune in life, in which man is by nature more helplessly and desperately inconsolable, than in the death of a tenderly-beloved friend, will readily be allowed by all who have had experience of it's bitterness. When a slow lingering death, preceded by the almost daily renewal of vain and false hopes of amendment, at length seals the eyes of the only object of all our affections, and the soul-less remains gradually assume the cold, pallid, and sunken features of mortality, we look on quietly; we understand it not; the mind is absorbed, weighed down, motionless: we think "she is not dead, but sleepeth." Alas! poor self-deceived mourner! that eye shall not again welcome the cheering light of an earthly

sun; never again shall it beam with a faint smile of gratitude for the affectionate sympathy and gentle cares of attentive love; that voice shall not again utter the low indistinct whisper, only audible to the ear of all-absorbed listening tenderness—'tis past as a dream! she has faded away as a fragile flower of the field, and the loss is irreparable;—it is *final*. Oh! 'tis then that we awake at length; we know not which way to turn: human consolation is a vain mockery. The companion of our heart, the sharer of our inmost thoughts, the object of our endearing affection, is removed far from us. We feel it then, when we feel we are alone; alone in this wide dreary world. The chilling breath of this conviction of utter solitariness, pierces to the marrow, and freezes the very heart's blood. No human exertion, no human sacrifice can avail. All is darkness beyond the grave: all there is enveloped in eternal night. Where is now that pride, which sought to live without God in the world? Of what avail now are riches, talents, power? What can they do for us? what can a whole sympathising world do? All, all is vanity: there is no hope in the grave. Alternately a prey to helpless despondency and chilling despair, the poor afflicted being curses, like Job, the very hour of his birth; and, if abandoned to his own resources, might, we shudder to think it, feel tempted to bring to a

close that existence, which has now become a wearisome burthen, and so rush uncalled into the burning presence of an offended God. But at this climax of human wretchedness, this extremest point of helplessness utterly helpless, a loving and tender, though long neglected and unheeded Father, is sometimes pleased to shew forth in us one proof more of His almighty power and unbounded mercy. The pride of man's heart, thus humbled by suffering and broken with grief, his soul softened and laid open to conviction, the grace of our Lord Jesus gradually works upon him. A ray of heavenly light penetrates through the darkness of his soul: "Come unto me all ye that labour and are heavy laden, and I will give you rest." What angel of consolation has whispered these tender words of the eternal truth? We may indeed have heard them with our outward ears, and read them again and again: but we *feel* them now. O blessed Saviour! we would indeed come to Thee, for "Thou hast the words of eternal life:" Pour, we beseech Thee, thy Holy Spirit upon us, and bless our humble endeavours to find Thee, to know Thee, and to love Thee as we ought. Be Thou our consolation, for we are helpless, and in misery: Lord, save us, or we perish. And He will hear thee, poor helpless soul, and thou shalt find rest in Him. His gracious ear is never closed to the

prayer of a contrite heart. "Lift up the hands that hang down, and the feeble knees," for verily thou shalt be comforted. The Lord hath chastened and corrected thee, but He hath not given thee over unto death. He hath sorely afflicted thee, but it was in love: He hath beaten thee with stripes, but His grace shall soon heal thee. "Ask, and it shall be given thee: seek, and thou shalt find." Thou shalt find not only general comfort under all affliction, but more especially under that which now oppresseth thee. Thou shalt learn from the Word of God, that this separation from the friend of thine heart is *not final.* Ye shall meet again in joy; ye shall renew the tender friendship commenced in this world; and it shall be refined, purified, and perfected in a better. There, rejoicing in each other's society, in mutual happiness, in the presence of just men made perfect, of the holy angels of God, and, lastly, of our precious Redeemer's self, ye shall find that joy eternal.

Although it be perhaps no where positively asserted in the Holy Scriptures, that friends on earth meeting hereafter in heaven, shall recognize each other, yet so very strong a probability, and one so nearly amounting to proof of this delightful hope, may be elicited from inferences fairly deducible from numerous passages therein; that, when combined with a certainty of the contrary idea never being so much

as glanced at, the heart and understanding may be rendered little less satisfied, than would have been the case had it pleased the Almighty expressly to declare it in His Word. Possibly the well known beautiful story of Dives and Lazarus, might be considered by many as affording the highest authority for this belief, as it is difficult to conceive the Lord of Truth would have countenanced an unfounded hope, even in a parable; yet, it being *but* a parable, (though there are those who regard it as a real history,) and as there are so many other passages in the Bible to the same effect, it may be more satisfactory to select some of them, against which this objection cannot he urged. Let us consider the meaning of St. Paul in his 1st Epistle to the Thessalonians, ii, 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" Here the Apostle speaks of his followers, as being together with him in the presence of Christ, and of his rejoicing in them. Must he not then expect to see them there, and to be able to distinguish them from others, of whose salvation he was not himself the immediate instrument? Again, in the same Epistle, iv, 13. to the end, he tells the Thessalonians not to sorrow for them that sleep, as the poor heathen do, who know of no hope after the grave, for "the dead in Christ shall rise first; then we

which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord:" and he then desires his sorrowing flock to "comfort one another with these words." Though all the expressions here brought forward, allude to the resurrection of the just rather generally than individually; yet the distinction of persons between those already dead, and those who may yet be alive at our Lord's coming, and of their being together with Him, implies that these persons must in that awful day, have some consciousness of the distinction: else, how would the consideration of "these words" "comfort" the mourners? And as we are told that our *bodies* shall be raised again, though changed from a carnal to a spiritual nature, it does not seem unreasonable to imagine, that they will bear such a resemblance to what they once were, as that the souls on being reunited to them, shall be conscious not only of their own identity, but also of that of others with whom they have been acquainted on earth. St. Paul says, that "God giveth to every seed his own body;" and that "as we have borne the image of the earthly, we shall also bear the image of the heavenly." Can any one, though mourning the loss of that friend whom his soul held most dear, read those words without a hope (I might almost say, without a *certainty*) of

what we have been advancing? Is it not maintaining, under the figure of wheat, that the Almighty gives to each man his own peculiar features? and that as peculiarity of feature has existed on earth, so also shall it hereafter in heaven? And although the distinction, in the words of St. Paul, alludes only to the *species*, yet surely, as has been said before, that may be allowed as some warranty for the belief, that it will also extend to the individuals of both; of the heavenly species, as we already know of the earthly. See how strongly also the holy Job expresses his conviction of personal identity in another world, ch. xviii. v. 25 to 27. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet *in my flesh* shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." This conviction of Job's is so plainly worded, so strongly asserted, almost to tautology, as to make it undeniably his own opinion: and the conviction must go still further in us, when we remember that the book was written under the influence of the Holy Spirit of God. But again; if we reflect, that without a sense of personal identity hereafter, personal responsibility or the fundamental doctrine of rewards or punishments for our deeds done in the flesh,

could not exist as such, we shall probably think the argument can neither require nor receive any benefit from further proof. Now, if we are satisfied that each and every one of us, hereafter, will be conscious of being actually the same individual person he was on earth, and if at the same time we are certain, (and it has been shewn that Scripture asserts it positively,) that our very same individual bodies shall in a glorified state be raised again, on what principles can it be explained, that we shall thus recognize ourselves and our own bodies, and yet be unable to distinguish others? If there be a sympathy between kindred minds, independent of carnal affections, if there exist such a feeling as affectionate love, founded on Christian principles, (and who that ever had a beloved Christian friend will deny it?) what is this but a recognition of souls, already commenced on earth? Oh! that David and Jonathan could speak to us here, and tell us how joyfully and with what rapture of affection they met in the presence of their Father and their God! But there is yet one of the most magnificent scenes ever witnessed by human eyes, and related by one who heard it from the eye-witnesses, which confirms in a remarkable manner the inferences we have ventured to draw. See the account of our Lord's transfiguration, in Matthew, ch. xvii. v. 1 to 5. In this sublime meeting, where the voice of Je-

hovah himself proclaims the fulfilment of the Law and the Prophets in the Gospel of His Divine Son, with whom He is well pleased, Moses the lawgiver, and Elias the representative, as he was the greatest, of the Prophets, appear in their own distinct forms, and are recognized as such by the Apostle Peter and his companions. Surely then, after the high probability, which has been already shewn, of future mutual recognition, this one splendid instance of it's actual occurrence, although performed in a miraculous manner, and for a special purpose, may reasonably be deemed all but decisive of the fact. Many other passages of * Scripture could, however, be adduced if necessary, which throw more or less light on the subject. These considerations have given, and still give that comfort to the friend, the widow, and the orphan, which convictions founded on unerring authority, can alone bestow. Nor is it easy to imagine that they, who are declared to be † "heirs *together* of the Grace of Life," shall be unable to identify each other when in the actual enjoyment of their promised inheritance. But we must carefully guard against placing an undue value on this pleasing

* Psalm, 16. v. 9.—Isaiah, ch. 26. v. 19.—Jeremiah, ch. 31. v. 16 & 17.—Luke, ch. 22. v. 30.—John, ch. 5. v. 28 & 29.—Romans, ch. 8. v. 11.—1st Corinthians, ch. 6. v. 2 & 3.—2d Corinthians, ch. 4. v. 14.

† 1st Peter, ch. 3. v. 7.

conviction, lest haply we be found to offend a "Jealous God," who will endure no rival in our affections, who demands our whole heart. We must love Him in all, and above all; and then we may, with humble gratitude, safely indulge in the delightful anticipation of meeting with those, His creatures, to whom we have been united in the closest ties on earth, in His presence above, where alone is "fulness of joy, and pleasures for evermore."

March 21st.—Hurdanhully.

This day's march has been unusually full of trifling road accidents and mistakes. My bandy broke down for the first time during the whole journey, in a difficult ghaut, eight miles from Talmalla, and five from any village. The necessary reparations took up the whole day; and as it would have been probably an additional day repairing, had I gone on without it, I remained at a miserable village, called Chickaleenoor, near Houssoor, to forward what was necessary for the repairs; and in the evening rode back to meet the bandy; so that I did not reach this place till between nine and ten at night; and then found the head-man of the town had been uncivil to my servants: he was rather more polite to me, but not so hospitable and accommodating as the native head-men usually are towards Europeans. There was nothing remark-

able in the country through which we passed to-day, it being mostly a barren rocky jungle.

March 22d.—Coaloor.

The country was very similar to that of yesterday, but enclosed near the towns. I contrived to lose my way in coming out of Hurdanhully, which is the first place of consequence in the Rajah of Mysoor's dominions to the southward: they commence at the village and pagoda of Chittra.

March 23d.—Mysoor.

This morning I rode as far as Nunjengode, where I dressed and breakfasted in an empty stable belonging to the Honorable Arthur Cole, British Resident at the Court of Mysoor; and then mounting a second horse, I arrived here in time for a second and a better breakfast. At Nunjengode is a handsome palace belonging to the Rajah, a very celebrated pagoda, and a native town of well built houses. The Resident also has a good bungalow there.

March 24th.

I rode out before breakfast to Mr. C.'s race-ground, in a fine airy situation, about three miles from Mysoor. In the evening the Rajah held a public * durbar, in honour of the birth

* Levee.

of a son, at which we attended. The scene was to me novel and amusing. At about eight o'clock, the Rajah's uncle came to the Residency to announce that all was ready; and we immediately set out in a string of palankeens, attended by innumerable lights, and escorted by infantry and cavalry, and a numerous corps of the Royal Halberdiers, carrying long spears with pennons on the top of the shaft, and the shaft itself having a narrow silver border descending it spirally, from the top to the bottom. On arriving at the fort, in which the Rajah's palace is built, we were saluted with a discharge of artillery, and were then carried to the palace between double rows of military and other attendants, and landed in one of the inner courts. At this instant two military bands struck up "God save the King," and were accompanied by horns, tomtoms, shouts, drums, and various other inharmonious sounds. We ascended a narrow staircase; and passing through a long gallery, lined on one side with squatting grandees of the court, mute and motionless as tapestry, we arrived at a varandah, projecting from the centre of the gallery into the court, where we were severally presented to the Rajah, and had the honour of shaking hands with him. Mr. C., Colonel S., and myself, were then seated on chairs under the same alcove with the Rajah, and the other British officers and gentlemen, on

a long bench a little further off. The whole interior of the palace, and especially the alcoves where we sat, were painted and gilt in such a manner as to have a very splendid appearance by torch-light; and Mr. C. told me they were executed in imitation of the palace of the Great Mogul at Delhi. The Rajah himself sat on a magnificent sofa of dark velvet and gold, and wore a superb and valuable triple necklace of large pearls, intermixed with emeralds: the remainder of his dress was plain white muslin. All the Court, except the Rajah's uncle, were dressed quite simply, and kept at a respectful distance from the throne. One or two fine young lads, however, who had been brought up with the Royal Family, occasionally conversed, but generally in a whisper, with the Rajah. He conversed with me in Hindoostanee, and principally about the Duke of Wellington, as soon as he had heard from Mr. C. that I had had the honor of serving under him; and said, "He was his earliest and best friend." He was also desirous of examining the Waterloo medal; but as it was then sewed on to my uniform jacket, Mr. C. promised to send it to him in the morning. After an hour's occasional conversation, Mr. C.'s presents on the birth of the young Prince, arrived; and shortly after the Rajah sent round to us * betel and ottar of roses, with bouquets and

* A strong aromatic herb, which the natives are fond of chewing.

chaplets of flowers: we then again salamed to him, shook hands, and took leave, passing through several galleries and small rooms, until we reached one where a supper was laid out for us in the European style, and furnished, I believe, from the Residency. During supper there was a * Nautch, which had little to recommend it: and afterwards the Rajah came *incognito* to take a peep at us, and remained mixed with the crowd of his servants. The fact of his presence being soon whispered to us, Mr. C. arose, and proposed the young Prince's health, which was communicated and explained to the Rajah, who was pleased, and sent immediately to say, "he hoped we would drink as much wine as we could." He staid until we rose to depart, and then hastily slipt off. On going out we passed by a closet with folding doors, which were opened, to shew us the family idol of the Rajah, a great ugly figure, painted red and richly ornamented. We returned to the Residency with the same state as before, the cannon of the fort again saluting us, or rather the Resident. The Rajah, though of very small stature, and certainly not handsome, has an intelligent appearance, and good, if not dignified manners. He is equally kind to Mussulmen and Hindoos; which, considering all he and his family have suffered

* Indian dance, performed by professional dancing girls.

from the former, is rather extraordinary. Some few of Tippoo's old officers are still in his service; and among them, Mr. C. introduced me to the brother of the celebrated Kummer-ud-Dien, Tippoo's best general, and to Bheem Rao, a Mahratta of considerable talent. The son of the Rajah's uncle, before-mentioned, sat at the foot of the throne during the whole durbar; he was a handsome child of about five years old, and shewed in his manners and behaviour all the gravity and decency of his elders.

March 25th. —Sunday.

Dined *en famille*, with Mr. and Mrs. ——; but, alas! there was nothing said or done to mark the Sabbath; it passed by unnoticed, like any other day.

March 26th.

On riding out this morning before breakfast, intelligence was brought us that the * zenana of the royal palace was on fire. We immediately galloped to the spot, to offer our assistance, and saw a good deal of smoke issuing from one part of the interior: but, on dismounting, the Rajah himself came to us, without a turban, and having his hair hanging loose about his shoulders, and told us, that fortunately the fire was nearly subdued. He said, however, it would

* Female apartments.

occasion to him a loss of nearly a * lac of rupees. It would be difficult to conceive any thing exceeding the bustle and confusion inside the gates of the palace; but we had not the good fortune of being able to gratify our curiosity by a sight of any of the ladies. I seriously believe the natives would in many instances prefer seeing their wives burnt, to the dishonour which they attach to the idea of their being exposed to the eyes of a stranger.

March 27th.

Early in the morning I rode up the hill of Mysoor, which has for ages past given it's name to the whole kingdom; and enjoyed a most grand and extensive view, from a bungalow belonging to Mr. C., which is erected on it's hightest peak. Seringapatam is on one side distinctly visible, with it's heights and rocks, so famous in our Eastern military annals: on the other, the vast mountains of Nilgheeree, with the lower ranges of the Guzzlehutty and Sankerrydroog Ghauts. Mysoor, it's forts, it's pettahs, it's tanks, it's palaces, and it's garden-houses, it's extensive useless lines, and the demolished remains of Hyderghur connected with them, lay like a map at my feet; and the rising swells of the surrounding country, interspersed with villages, pagodas,

* Nearly 11,000*l.*

rocks, and * nullahs, extended as far as the eye could reach; and that extent was only ultimately bounded by the globular conformation of the earth itself. Having sent my horse back with the groom, I descended the hill on foot by stone steps; and at about two-thirds distance from the summit, came to a sort of landing place, where was a Swamey-house, and an immense bull, cut out of the solid granite, on the spot where it stands. The ornaments on it's neck are well executed; and the whole must have required great manual labour, both in shaping and polishing; but it's general conformation does not shew any considerable acquaintance with the art of sculpture. The steps are continued to the foot of the hill, and are also hewn out of the granite of the hill itself. I should mention, that though the summit is but small, and very rocky, yet there are a pagoda and a small village on it. In the morning we took an airing in the Rajah's elephant carriage, which is by far the most magnificent conveyance I ever saw; the Genius of Aladdin could scarcely have done more. It's interior is a double sofa for six persons, covered with dark green velvet and gold, surmounted by an awning of cloth of gold, in the shape of two small scolloped domes, meeting over the centre, and surrounded

* Ravines, where water occasionally flows.

by a richly ornamented varandah, supported by light, elegant, fluted, gilt pillars; the whole is capable of containing *sixty* persons, and is about twenty-two feet in height. It moves on four wheels; the hinder ones eight feet in diameter, with a breath of twelve feet between them. It is drawn by six immense elephants, (with a driver on each,) harnessed to the carriage by traces, as in England, and their huge heads covered with a sort of cap, made of richly embroidered cloth. The pace at which they moved, was that of a slow trot, of about seven miles an hour: they were very steady, and the springs of the carriage particularly easy. As it is crane-necked, the elephants turned round with it on coming back with the greatest facility. The shape of the body is extremely elegant, resembling a flat scollop shell, and painted dark green and gold. The elephants are an exact match, but, as stated, of an enormous size. The whole was constructed by native workmen, assisted by one half-caste Frenchman, under the immediate directions of the Rajah.

March 28th.—Morning.

My early ride this morning carried me to the remains of the immense fort of Hyder-ghur, about two miles from that of Mysoor. It was inconsiderately commenced by the warlike father of Tippoo Sultaun, and abandoned, when

half finished, because no water could be found near it: the situation is otherwise not ill chosen. I hope to start for Seringapatam and Bangalore this evening. From all I can collect, and that all is mainly from several conversations with an intelligent and sensible gentleman, high in office, it appears, that the disposable revenues of the Mysoor Rajah are very considerable. After deducting his annual subsidy of * seven lacs of pagodas to the British government, the payment of his own troops, including four thousand † Silledar horse, which he is compelled by treaty to maintain, and the various expences of administration and public works, he has still nearly ‡ fourteen lacs of pagodas at his own disposal. The situation of Resident at this court, has sometimes been one of peculiar difficulty. When the mutiny occurred of the Company's officers in 1809, there was no Resident; and the gentleman acting in his place, being then very young, was in a most awkward and embarrassing position; such, indeed, as required much firmness of temper, and judgment, to extricate him from. In a private interview with the celebrated Poorneah, then Regent of Mysoor, (the present Rajah being yet a minor,) the Regent told him plainly, that he felt quite at a loss which side to

* 280,000*l.* † Mysoor irregular light cavalry.
‡ 560,000*l.*

take on this momentous occasion. Turning, and fixing his eyes on the Assistant-Resident, he exclaimed, " You are a very young man, why should I listen to you? Shew me your authority from the Honorable Company. All those with whom I have been accustomed to transact business, have taken the other side. Colonel ——, (just appointed Resident,) he, who from a trifling cause went post from Calcutta to Bombay, talks now of wanting tents and elephants before he can move, and means to travel with his wife by easy stages, at a moment when all is at stake. This is mere unwillingness to act. Even the King's officers are doubtful; for Colonel G., at Bangalore, refuses to obey a positive order from his commanding officer here, until he has referred the matter to Government. What is all this? Shall I follow a young man's advice, against the sense of all the old officers in the country?" The Assistant-Resident replied, that they were all acting in opposition to Government; and therefore if he, Poorneah, hesitated to second it's measures, he would have him degraded from his office: reproaching him at the same time with his ingratitude towards the Company, he had so long served, and who had been so kind to him. Poorneah started up in a violent rage, and said, " What? I ungrateful? I, who have served the Company honestly and faithfully all my life? And to be told so by a boy! I, who would die

to be useful to them!" "Well then," replied the Assistant-Resident, "shew it now: now is the time to stand by those to whom you profess yourself attached." "And so I will," said Poorneah, shaking him warmly by the hand: "my whole power and influence shall be devoted to them." Poorneah kept his word. On being removed from his office in 1810, in consequence of the Rajah taking upon himself the affairs of his kingdom, he left in the treasury the sum of * sixty-eight lacs of pagodas;—an enormous sum for an Indian Prince, and which has, I understand, since been nearly all dissipated.

March 28th.—Evening.—† *Seringapatam.*

At one o'clock I reached the neighbourhood of this once flourishing capital, and immediately set out to visit the breach made by the forces under command of General Harris, in the south-western extremity of the fortress, and decidedly in it's weakest part, being an unflanked acute angle, but across one branch of a river unusually rocky and difficult of access. The road from Mysoor here follows the bend of the river, and ranges almost close to the right bank, along the whole southern front of the works, thus passing immediately under their fire; it then

* About 2,720,000*l.*

† Called by the natives, Sree-rung-putun.

crosses over to the island of Seringapatam by a rude stone bridge, constructed under Poorneah's directions. We then followed a road which branched off to the right, and proceeded towards the eastern extremity of the island, in order to visit the mausoleum of Hyder Ali, which also contains the bodies of his wife and his son Tippoo Sultaun. It is a handsome building, in the style of a mosque, the bodies lying in coffins on a bier in the centre under the dome, and covered with rich cloths: much care is bestowed by the Mussulmen on the cleanliness and preservation of this building; but all expences for repairs, servants, &c. are defrayed by the British Government. Near it is a small neat cenotaph, erected to the memory of Colonel Baillie, who was wounded and made prisoner by Tippoo, at the unfortunate battle near Aurumbaukum. Beyond these monuments, at the utmost extremity of the island, we went to see the Lal Bagh, a favorite country palace belonging to Tippoo; and then, in returning to Seringapatam, we visited by the way the Dowlut Bagh, another of his palaces, very near the ramparts, and which was occupied for some time subsequent to the capture of the place, by Colonel Wellesley. On entering the fortress by the Bangalore, or eastern gate, we skirted the northern face, until we arrived at about three hundred yards from the western extremity; and

here our guide conducted us through a small sally-port, to the very spot where Tippoo fell. It is enclosed by the walls of the works on all sides, and must have been almost filled with slain, as there was much fire poured on crowded fugitives in a very narrow space. Having taken my dinner with Captain M. of the artillery, he was kind enough to accompany me on a visit to the interior of the great breach, which has been very little repaired since. The column of our troops charged with the main assault, after having surmounted the various obstacles presented by the breach itself, must have been greatly surprised on discovering that an enormous interior ditch still separated them from the large cavalier above it. It was traversed at last in single files, by passing over a narrow causeway, improvidently left in it for the convenience of the workmen. On the whole I was much disappointed at finding the real strength of this celebrated place so far inferior to what I had imagined, from the importance attached to it's capture, and the inflated narratives of the event. Nothing but the character of Hyder and Tippoo, and the unaccountable fear of them with which in those days the Indian Government was possessed, and of which the whole British nation partook, could have invested it with so undue a reputation. It is a mere native fortress, badly constructed, badly flank-

ed, and the works in many places incomplete. The spot for battering in breach, was judiciously selected, as no cross fire of consequence could have borne on the breaching battery, which was established on the right bank of the Cauvery. Vellore, Paulghaut, and even Bangalore, are places of greater strength; but it is nevertheless classic ground for an Englishman, and especially so for a soldier. No one can view with indifference the walls which have witnessed events so interesting and important in their moral effects to our power in India. The capture of Seringapatam, and destruction of Tippoo, gave the first spring to that energy and decision which have since subjected a hundred millions of men to the rule of a Company of British Merchants: it communicated a vigour hitherto unknown to all their enterprises; and it was the scene of the first conflict, and, with one exception, the only material failure, of him, whose after-deeds have raised his country to the highest pitch of military glory, and acquired to himself the well-earned name of the first General of the age.

March 29th.—Bangalore.

My return to this place, at two o'clock, terminates a long, and *to me* interesting journey; in which, through the blessing and protection of Him in whom is all our trust, I have known

neither sickness nor material want. The length of it is not far short of fifteen hundred miles; and it has taken nearly four months to perform it. I cannot better conclude, than by again repeating, that the object with which it was undertaken has been fully answered; and that I humbly trust a gracious Providence will overrule the conquest of India for good, and establish it in the firm possession of my country, so long, and no longer, than she continues to rule it in equity, and to profit by it's present repose and general prosperity, in introducing to her newly acquired and ignorant children, the instructions and blessings of the Gospel of Peace.

END OF PART I.

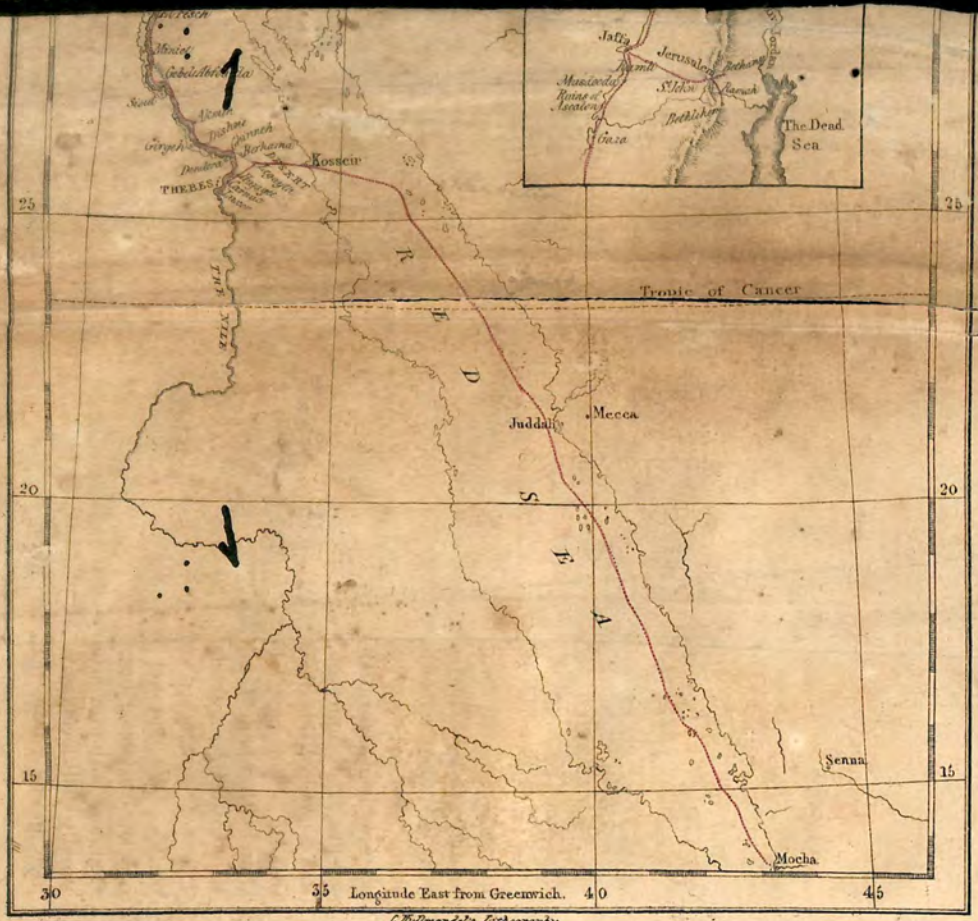
DIARY

OF

A TOUR, &c.

PART II.

JOURNEY TO EUROPE.



C. Hullmandel's Lithography.

DIARY

OF

A JOURNEY

TO

EUROPE.

August 23d. 1821.—*Wassapet.*

HAVING procured two years' leave of absence for my return to England, and having decided on performing the journey by land, I set out from Bangalore this morning after breakfast, in company with my friend H——, who kindly drove me five or six miles on my way, in his bandy; and I reached this place on horseback at three o'clock. Thus have I bidden a long farewell to those with whom I have passed many of my happiest hours, and who, after my own family, I cannot but regard as my dearest friends on earth. We may not meet again during our present existence; but, through the mercy of God, and faith in a crucified Redeemer, we assuredly shall meet, even in the presence of "the high and lofty One, that inhabiteth eternity."

August 24th.—Mysoor.

The country through which the road from Bangalore passes, is almost entirely rocky, dreary, and desolate, but more picturesque than is general in the Mysoor. I arrived at this capital early this morning, and found Colonel B—— waiting for me; but Mr. C. had accompanied most of his other guests to Nunjengode, where we propose following him to-morrow.

August 25th.—Nunjengode.

August 31st.

I accompanied Colonel B. to Mysoor yesterday, he being on his return to Bangalore, and I there bade farewell to the last kind friend (respect alone forbids my giving him a dearer title) that I can hope to see before my return to Europe. How little did I once expect to feel genuine and deep regret at the thought of quitting India! I returned to Nunjengode this morning. The day before Colonel B. left us, we rode together to view a species of hunting, which was to us both novel and singular. It is the employing of the * cheeta in the chace of the antelope. There were three of these cheetas lying down, each in a country cart, called a hackery; they were tied with a slip-knot, and hood-winked. When within about a hundred

* A species of ounce, resembling a small tiger.

yards of a herd of antelopes, which he approaches with the greatest caution, the sheekaree, or huntsman, takes the hood off from one cheeta, (and occasionally from two), turns his head towards the game, and loosens the slip-knot: the animal instantly springs from the hackery, and makes towards the herd of antelopes, taking advantage of every bush between them which can for a moment conceal his approach, and invariably singling out the old buck as the object of his attack. If the cheeta can approach undiscovered sufficiently near to spring on the prey, he strikes it down with the force and ferocity of the tiger; but if, as is generally the case, the antelope discovers him at a little distance, he darts off with all the speed which an agony of terror can inspire, and the cheeta after him: but should the latter not overtake him in the first two or three hundred yards, he usually stops short, retreats to some neighbouring bush to conceal himself, and is then in so sulky a humour, that it requires caution for his keeper in approaching him to put on the hood, and reconduct him to the hackery. If the chase is successful (and we had an opportunity of seeing both cases), the cheeta seizes the poor antelope in his mouth, throws his fore paws round him, and there remains sucking his blood, until the keeper or huntsman comes up; who, in order to rescue the prey from his grasp, dips a piece of raw flesh

in it's blood, places it in a wooden bowl with a long handle, and offers it to the cheeta: while he is engaged in devouring this, a rope is fastened round his neck, and the prey gradually removed from his sight, until he can be again hood-winked, and replaced in his hackery. This is a cruel sport, and I neither wish nor mean to witness it again; but, as being unknown in England, the description of it will not perhaps be considered unacceptable. Any one, however, who may have noticed the heart-piercing cry of a hare on being seized by a greyhound, will not see any great difference, in point of humanity, between coursing and cheeta-hunting. On our return to Nunjengode, we met the Rajah of Mysoor, driving himself in a bandy, and with not above one or two attendants. Mr. C. was pleased at seeing him display so much good sense, in thus voluntarily renouncing the usual pomp of an eastern Prince. We dismounted from our horses on meeting him, made our salams, and he then shook hands with us. When he rides, he always prefers an English mare, of which he has four; and of one of them he is very proud: she is a large bony hunter, about half-bred.

September 3d.—Mysoor.

Our whole party returned here this evening; and to-morrow, with God's blessing, I propose

recommencing my journey towards the sea-coast.

September 5th.—Seedapoor. (Frontiers of Coorg.)

I mounted my horse yesterday evening a little after eight, having previously spent a great part of the day with the well-known Jesuit Missionary, the Abbé Dubois. He is a tall man, about six feet high, with lively intelligent eyes, a manly countenance and figure, and a long silver beard. His dress resembles that usually worn by the higher classes of Hindoo Brahmins: consisting of a snow-white turban, in the neat and well arranged folds of which a more than ordinary care and taste are displayed; a flowing white robe, the body part of which, however, sits quite close; a handsome shawl, negligently thrown over the shoulders; and a pair of Turkish yellow slippers. In speaking, the Abbé is remarkable for graceful and dignified action, and a fine full toned voice. He speaks English but indifferently, though he writes it with facility and correctness; and his pronunciation of French savours more of the Italian than the Frenchman, though his expressions are always well chosen. He is also, I am told, perfectly master of the Canarese, Tamul, and Hindoostanee languages. He lives much alone, more like a hermit than any thing else; and, as he himself told me, visits Mr. C. alone, whom he calls his best

friend, about once a month. He has a congregation of about seven thousand natives, calling themselves Christians; but he does not appear to regard any one of them as a sincere convert. He hopes, however, that "since he still continues to labour even against hope, his labours will be regarded by the Almighty as so much the more meritorious, and that his poor services will be hereafter rewarded in a better world." (I use his own expressions, translated to the best of my memory and ability, and am certain of such being their purport.) Perhaps it will occur to some others, as it then did to me, that there is little necessity for further enquiry into the causes of his acknowledged total failure in effecting genuine conversions to Christianity. It is in fact, just the old Roman "stubble," built, as I really hope and believe it is in the present instance, on a better and more solid foundation; for there is something in the Abbé's manner, character, and turn of thought, which denotes less dependence on human works, than in argument and conversation he would give reason to suppose. It is indeed a dangerous snare for Christian humility, to be at once a Jesuit and a man of talent. On the whole, I was really delighted, and in several instances, I trust, benefited by the conversation of this extraordinary man. He has now lived among the natives, as a native, for a period of thirty years:

he has lost all his friends and acquaintance in the land of his fathers; and means, if it be God's will, to leave his bones where he now is. His opinion has naturally, from his talents and long experience, great weight with most persons; and he decidedly thinks, I fear with too much truth, that one of the strongest natural impediments to the conversion of the heathen, originates in the immorality, licentiousness, and irreligion of so many of the English inhabitants. He especially blames the careless and hurried manner in which the Bible has been translated by the Serampore Missionaries into the several native languages; mentioning, in particular, the translation of part of Genesis into Tamul, by Mr. Ward, as peculiarly incorrect: and he has advised Mr. Hands, of Bellary, to give up all thoughts of publishing his translation of the whole Bible into Canarese. I should state, that these are points of which I neither have nor can have myself any knowledge, being ignorant of the languages alluded to; and they are such as can only be decided by persons well versed in them. I merely give the Abbé's opinions, as he offered them to me in conversation; and I must in justice observe, at the same time, that he is displeased with Missions in general; that he disapproves of the circulation of the Bible; and that he has written with a warmth which seems to me unbecoming and uncalled

for, against the Missionaries of Serampore. At parting he bestowed his blessing on me in a manner at once reverend, dignified, and affectionate, and left with me some of his manuscripts for perusal. Whatever be his errors, I cannot but feel much personal regard for him; and I trust those errors originate far more in a defective Christian education, than in an unsanctified heart. He trusts too much for success in converting the heathen to human efforts; not regarding it *sufficiently* as a gift which God alone can bestow. He said to me once, "How can the Protestants hope to convert the heathen to their simple forms of worship, when the pomp and splendid ceremonies of the Roman Catholic persuasion, *so like their own worship*, have completely failed?" There is more naïveté in this observation, than Jesuitical prudence. Just before arriving at the barrier of the Coorg country, near Seedaseer, the scene of the attack made by Tippoo on the Bombay army, I believe in 1799, my palankeen was suddenly and hastily set down by the bearers belonging to the Mysoor Rajah, who cried out, * "hathee, hathee," and then all took to their heels. I jumped out, and went a few paces forward, accompanied by a † Peon, the only native who stood his ground, and we saw a wild elephant in the jungle, close to the

* An elephant.

† A native police soldier.

road side, and not twenty yards from us. The Peon instantly screeched and cried out in a manner which frightened him; and the bearers joining in a most discordant chorus from a distance, he walked slowly away, cracking and rustling through the underwood as he went: had he once entered the road and seen us, it is probable not one of us would have lived to tell the tale: but a merciful Providence watched over us. This is the first time that, to my knowledge, I have been in danger from a wild animal. I arrived at Seedaseer at about half-past eleven in the morning. There is a strong wooden barrier and ditch at that place, dividing the Coorg country from that of Mysoor; and little or no communication is permitted between them. At the barrier I mounted an elephant belonging to the Rajah of Coorg, which he had sent with one of his officers to meet me; and after three hours travelling on a narrow hilly path, cut through a seemingly impenetrable jungle, I reached this place, where my dragoon and baggage had arrived the day before.

September 6th.—Veer-rajender-Pett.

About half-way between Seedapoor and this place, the country bordering the road, which had hitherto consisted of a wild impenetrable jungle, began to open a little; and a few straggling villages, with patches of flourishing rice

attached to them, appeared in the vallies between the mountains, greatly augmenting the natural beauty of the surrounding scenery. Our road continues to be nothing but a mere mountain path, alternately rocky and swampy, but pointing almost invariably to the westward. It is a curious fact, of the true cause of which I am ignorant, (the natives foolishly attribute it to the * cholera,) that, of the whole enormous bamboo plantations, I have only seen three single bamboos alive during our last two days' march; all the remainder have died, and many have become rotten, falling of themselves, so as in many places to obstruct the road. We passed this day four strong barriers across the road, consisting of palisadoes on each side the gate, and a deep ditch and bank extending into the jungle as far as we could see. At this place is an excellent bungalow, belonging to the Rajah of Coorg, by whose orders I have been received with great civility and attention, and furnished at his expence with every thing I required. There is a large Catholic Chapel here, built of stone, and service is performed in it by a native Priest; but I could not learn the number of his flock. On enquiring about them from the Au-

* The cholera spasmodica, a dreadful epidemical complaint, which has lately committed great ravages in India: it's true nature is still unknown to the Medical Establishment.

mildar, he answered me civilly, but with a contempt of them evidently repressed by his civility alone, that "he did not know;" that "one day there were so many less, and another day so many more." I was surprised to find that even nominal Christianity had penetrated into so wild and unknown a region as this.

September 8th.

Finding the Rajah's capital was in a direction altogether different from the route I proposed to follow, and having a despatch for him, containing bills of exchange to the amount of six and a half lacs of rupees, which I was requested to give into his own hands, I determined on leaving my baggage at Veer-rajender-Pett, and proceeding alone to Mercaré, where his Highness resides. I mounted Oreski (the name of the royal elephant) at half-past five yesterday morning, and travelled without an adventure about twenty-four miles, escorted by a party of guards, until we came to the foot of a high mountain. It took us nearly an hour to ascend; and at the top, about a mile from the crest of the mountain, rose a small and steep, though secondary hill, on which was built a fortress in the Indian style, of good high masonry walls, but without a ditch; and so little attention paid to flanking or scarping the glacis, that it was possible in some places, to approach close to the

foot of the walls, unperceived by the garrison. An additional escort of the royal guard having joined us, I rode Oreski close past the works, leaving on my right hand a superb though small pagoda, the roof of whose dome is entirely covered with solid plates of gold. We were not long in arriving at a well-built bungalow, erected by order of the late celebrated, and truly interesting Rajah of Coorg, commonly called "the friend of the English," for their accommodation, whenever they chose to come and pay him a visit. Here I found Mr. B., one of the judges of the districts on the Malabar coast, who was passing through on his way to Seringapatam: he was on the point of sitting down to a good dinner, cooked *à l'Anglaise* by the Rajah's order, to which I certainly contributed an excellent appetite after so long a ride, and no breakfast: it was near three o'clock before I arrived. Mr. B., who was previously acquainted with the Rajah, sent to him to announce my arrival, and to ask his pleasure, as to when I should pay my respects to him. The answer arrived in a couple of hours, that he would be glad to see me immediately. I took leave of Mr. B, who intended to quit Mercaré the same evening, and went in my palankeen, "attended," as Shakespeare calls it, to the royal residence. It was dark when I arrived; but the glare of numerous flambeaux discovered a long regularly built house, with a

colonnade supported on steps, which I ascended, while, to do me honour, one miserable violin was screaming "God save the King." I found his Highness and the heir apparent walking backwards and forwards in the colonnade, and was received by them with politeness. His Highness Maharajah Ling Rajender Wadeer, (such is his name and title), is about five feet three in height, with a mean and most assassin-like countenance, which, as I am credibly informed, *tells no lies:* his person denotes strength and considerable activity. His dress consisted of a sort of blue domino, with a cape reaching to the point of his shoulder; embroidered slippers, without stockings; and on his head a black skull-cap, surmounted with a black woollen crest, in imitation of the bear-skin on our horse artillery helmets, and edged with narrow gold tinsel. Over his neck was a double row of ordinary pearls, sustaining a splendid ornament, composed of four of the largest sized rubies. After bowing to, and shaking hands with the two princes, we adjourned to a room in the palace, where his Highness sat on a sofa, and the hereditary prince and myself on English made chairs, with a small table between us. The despatch, which I had previously presented, was here opened, and given over to the royal treasurer; who having interpreted it's contents to the Rajah, (it was written in English,) was commanded to read it

aloud. This order, as he himself does not understand a word of our language, was probably given with a view of impressing me with adequate conceptions of his great riches and importance. When the reading was concluded, Williamson's Sketches of Field Sports in India were produced, and the Rajah at intervals condescendingly explained to me the meaning of the English words at the bottom of the plates. I then, as had been recommended to me by Mr. B., asked his Highness for a sight of the miniatures of himself and family, lately taken by an English artist. They were good likenesses; and the Rajah made me remark a small spot over his son's right eye, which had not escaped the painter's notice; and his exactness seemed to have afforded great satisfaction to the Rajah. Indeed most Indians, like the Chinese, delight in copying the minutest blemishes, as well as beauties, of the original. He next gave a signal to his slaves, and a long string of them shortly appeared, each carrying something that the Rajah chose to shew me. That which was most worthy of observation, was a double and a single barrelled gun, made, in imitation of one of Manton's in his possession, by an artist from among his own subjects. This interested me the more, as it was the only circumstance of the kind I had heard of in India. I tried the locks, and to the touch they were fully as

good as Manton's own; the barrel only was a little too heavy. On the lock was the maker's name, and the Rajah's at full length on a gold plate let into one side of the butt. Some hunting spears were also shewn me, manufactured by the same workman, and very well finished. After these had been sufficiently examined, the slaves were followed by a detachment of the royal guard, bearing antlers of stags and deer; horns of bisons and buffaloes; skins of tigers, and various other sporting trophies, including the hide covered with almost impenetrable scales of a species of ichneumon. Several of these curiosities would, I doubt not, have been interesting to a good naturalist. The Rajah then ordered his son to accompany me to the stables of the wild beasts, horses, &c. We found numerous torch-bearers waiting for us; and, on stepping out from the palace into the court before it, a large royal tiger was shewn, in a double leash of thick ropes and chains, each shank held by about twenty men. He snarled at us, shewed two formidable rows of teeth, and gave one howl, such as would have chilled a man's life's blood had he heard it alone in a forest; nor would it have been prudent even here to venture very near him, for he was of the largest size, and apparently of tremendous strength. We proceeded next to the stables, and saw the horses; there were

among them an English one of high blood, but old: a good Arab; a beautiful Pegu wild pony; and one or two horses of an indifferent native breed. In the next stable was a lioness; and further on some noble specimens of the bison; one of which was the handsomest animal of his kind I ever saw; he was of an enormous size, with a broad prominent forehead, and a large bushy tuft, in the form of a coronet, between his horns; he was so tame as to allow of my stroking his face, though I thought it advisable to keep a strict watch on his eye, as the prince royal shewed manifest signs of uneasiness in approaching near him. I was much amused during this nocturnal walk, in observing that, whether I went fast or slow, the prince prolonged or diminished his strides, so as always to keep about a foot's distance in front of me, in conformity, I should suppose, to their court etiquette; and he always kept his head immovably stiff, not turning it round even when he addressed me; his body leaning rather back, with his hands and arms, as he walked, in an alternate swing. We returned to the palace in about half an hour; and after another half-hour's desultory conversation, in which the Rajah assured me he had during his life shot two hundred and fifty tigers with his own hand, I rose to take my leave, without much regret, and returned to the English bungalow, escorted as before. Having slept

there in a tolerably comfortable bed, I mounted Oreski in the morning, and arrived once more at Veer-rajender-Pett, late in the afternoon. The country between this and Mercaré, like those parts nearer the frontiers, entirely consisted of heights, more or less elevated, and covered with thick jungle: but there were many openings for cultivation; and the paddy or rice seemed to be in high order. All the roads are alike impracticable in their present state for any species of carriage, though, during the last war with Tippoo, Coorg was traversed by the Bombay army on it's march to Seringapatam, and they succeeded in dragging their artillery with them. The climate of Mercaré, from it's elevated situation, is delightfully cool.

September 9th.—Karata.

We reached this place, at the foot of the Poodicherrum Ghaut, before one in the afternoon. The distance was about seven miles to the top of the pass at Heggul, and nine miles down. The road once existing here was so completely destroyed, that I was compelled to walk the whole way on foot, sometimes leaping from rock to rock across the mountain torrents; or hardly discovering the path through the long tangled grass with which it was overgrown. Immense primæval forests of teak and other timber, bounded us on each side, extending far

and wide in every direction, and completely sheltered us from the rays of a burning sun: some of them were above a hundred and fifty feet high, and not above two feet in diameter near the ground; perfectly strait, and growing so near to each other as to have no branches except a thick bushy tuft at the summit. We were sometimes obliged to cut our way through the fallen bamboos and other trees which obstructed the route, or else with difficulty to pass round them. And during a great part of the distance we followed the course of a precipitous mountain stream, called very appropriately by the English, "Stony river;" against the rocky bed of which the torrents dashed with inconceivable fury, eddying and foaming, while the sound was heard at a great distance amid the deep silence of the surrounding gloom. The river, after reaching the foot of the Ghaut, serves to mark the boundary between our Malabar provinces, and the kingdom of Coorga. The latter singular country has of late been little visited by Europeans. The Rajah who now occupies the throne, succeeded to his celebrated brother, contrary to his will, by imprisoning his daughter, who was the lineal and lawful heiress. The late Rajah, whose adventures savour rather of romance than of real history, cultivated, as much as lay in his power, the society and friendship of the English in India. Having recovered

possession of his country from the usurpation of Tippoo Sahib, partly through their assistance, but still more by his own native gallantry, and the attachment of his hardy and faithful mountaineers, he supplied the Bombay army with cattle by contract, during their operations, and then positively declined receiving payment for them. Singular as it may appear in the history of nations, that this generosity should have been overruled, it really was so. Marquess Wellesley at last, though with difficulty, succeeded in inducing the gallant and generous Rajah to accept remuneration: but he immediately placed that, and every farthing of which he was possessed, in the English funds, shewing thereby a most unshaken confidence in the honour of our nation, very unusual indeed in Indian annals. A district of productive lands, situated at the foot of his mountains, and lately conquered by us from Tippoo, was presented to him in *jaghire, as a token of our friendship and attachment. He ruled his country for many years in peace; but never seemed more happy than when he had some English officer or other residing with him, as he repeatedly declared he could find no satisfaction in the adulatory homage, and narrow acquirements, of his countrymen. At last, I know not from what

*An Indian personal, though feudal tenure.

cause, his mind became in some degree injured, and gave rise to a few occasional acts of violence; and he died leaving a will, in which he earnestly and affectionately recommended his daughter to the protection of the East India Company. However, immediately on his decease, his brother, the present Rajah, seized on the government; threatened instant death to any of his subjects who might shew the slightest inclination to comply with the last wishes of his brother, and placed the young princess in confinement. Our government remonstrated, and forced a promise from him to treat his brother's family with kindness; which promise was no sooner made than broken: but his country is so difficult of access, that the Company thought it unadvisable and impolitic to meddle further with him; and he consequently remains to this day a Sovereign in the heart of our possessions, and perfectly independent, with the exception of a merely nominal annual tribute of one elephant. Throughout his country there is no law but his own will; yet the villages and hamlets appear in better order than those I have seen in the Company's territory, and all the people of caste were well cloathed. In spite, however, of this favorable appearance, there are the strongest marks of a secret terror prevailing amongst them. The natives speak to each other (at least they did so invariably in my presence,) in a low cautious

whisper; and not a man among them dares either quit the country himself, or answer a stranger in any matter relating to it. I could never stir from my residence without a guard accompanying me, though under the pretence of doing me honour: and, in short, I could not avoid tracing a strong resemblance between Ling Rajender Wadeer, and "the old man of the mountain," so celebrated as a despotic assassin in the times of the Crusades.

September 11th.—Tellicherry.

Yesterday morning I crossed the Stony River, by a bamboo bridge for foot passengers only; and there, as it was the extreme boundary of the Coorga Rajah's dominions, I took leave of my faithful elephant Oreski, and of an excellent old man, named Apéah, who was chief of the eastern districts of Coorga: he had come to meet me at my first entrance into the country, and had never quitted me until this moment. It really grieved me to separate from him; and I could not but present him at parting with a pair of pistols, as a memorial of esteem and regard. On this day's march we passed three short but difficult Ghauts, as well as two rivers, of sufficient depth to require boats in crossing them. Woods continued to flank us on each side the whole way, but they became gradually less thick, and the trees not so large and lofty.

I slept at a miserable empty hovel, called Pychee, twenty-seven miles from the foot of the Ghauts; and after a further journey of fifteen, reached Tellicherry to breakfast this morning.

September 14*th.*— *Cananore.*

I accompanied Mr. S., my host, who is senior judge of the circuit court of this country, and at whose house I have met with unvaried kindness and attention, to visit a burial place belonging to that ancient and remarkable race of men, the Parsees, who continue to this day to be worshippers of fire, and who are among the most wealthy and respectable subjects of our Indian empire. It is very rarely that an opportunity of this nature occurs, as the Parsees never allow any human being to enter any of their burial places, after they have once been consecrated; but as this was a new building, nearly, though not quite finished, we were enabled to visit the interior of it. It is a circular tower, sloping gradually inwards, rising about twelve feet from the base, open to the air at the top, and built of rough blocks of stone, with an entrance door four feet high. The floor within-side is slightly raised, and slopes from the wall towards the centre; it is divided into several equal compartments by small * chunam mould-

* Indian stucco.

ings about three inches in diameter: these mouldings extend from near the centre to the circumference of the tower, like the radii of a circle; and it is supposed that one human body is laid between each, as there is just the necessary space. In the centre of the floor is a sort of well, two feet in diameter, probably for the purpose of receiving the dank corrupt matter from the bodies, which would naturally flow down into it between the sloping compartments: but this must only be regarded as conjecture, for the arrangement of these open sepulchres is kept a profound secret by the Parsees. There was nothing else remarkable in the inside of the building. Outside was a small area, inclosing a plantation of areca and plantain trees. This morning I came over to pay a visit of some days to Colonel G. at Cananore.

October 2d.—Cananore.

I have been unexpectedly, and, in some respects, unpleasantly detained here until now, by the impossibility of procuring even a fishing boat to carry me to Bombay. But I am going this afternoon to Tellicherry, where a small native boat, of the Patamar kind, bound from Calicut, has engaged to call for me to-morrow. Our passage will probably be a tedious one, as the prevailing winds on the coast at this season blow from the north-west. Cananore is a large

military station, agreeably situated on a rocky though not lofty eminence on the sea shore. At the extremity of the rock, and on a point of land projecting by a narrow neck into the Indian Ocean, stands it's small fort and citadel. These contain a considerable quantity of guns and military stores, independent of those mounted on the ramparts, and are armed with quite sufficient strength to baffle the efforts of any hostile Indian force. The principal faults of the fortress are, that the ditch is much too narrow, the angles for sweeping the glacis with a cross fire very imperfectly traced, and that there could be but little fire opposed to an enemy who should open his attack along the beach on the south-east face. The English garrison of Cananore pique themselves, and with justice, on their gaiety and hospitality; but surely there are few things more melancholy to a reflecting mind, than to witness that species of gaiety whose chief foundation rests on thoughtlessness: that kind of hospitality, which springs mainly from the fashions and habits of a particular society, combined with their restless anxiety to relieve the tedium of unoccupied life. How different from that innocent cheerfulness and hospitality of the heart arising from genuine love to God and man! Among the inhabitants of this place, however, are a few families of a more interesting kind, who have not wholly forgotten their

Maker and their God: and indeed thoughout the society in general, more harmony seemed to prevail than is usual in similar circumstances. Personally I cannot but feel grateful for much kindness and attention at their hands. One lady there, particularly pleasing and amiable in her manners, is said to be the daughter of the princess of Penang; who, on being married to an English gentleman, in the service of the East India Company, was presented by her father, a native King, with the absolute sovereignty of Penang, in dowry. The Company took posses sion of the island, now commonly known under the name of "Prince of Wales's Island," giving unquestionably some compensation for it to the rightful possessor, whose immediate descendant is now, I believe, a Captain in the British service. The country in the vicinity of Cananore and Tellicherry, is too well known to render it necessary that much should be said about it. It is highly cultivated, more agreeable and picturesque than most parts of India, and abounds in cocoa-nut trees and pepper plants; of which, and of the produce of it's vast teak and other timber forests, it's export commerce mainly consists. These forests in many parts cover the whole face of the country, as far as the Malabar mountains, and would afford sufficient supplies of wood to meet the de-

mands of the navy of the whole world for a century at least.

November 2d.—Bombay.

On Tuesday, the 16th of last month, I embarked, in company with Captain W., commanding a free trading ship to the East Indies, on board the Patamar, of Calicut, which called for us at Tellicherry, though nearly a fortnight later than the day at first promised. It was a large uncouth open boat, and it's crew consisted of a set of miserable coolies, partly Hindoos and partly * Moplas, commanded by a Hindoo Serang, named Poosheah Faqueera. This man was not a bad seaman of his class; and was, from long practice, well acquainted with the coast. Besides Captain W., my dragoon, and myself, we had, as passengers, an Arab, (whose name I know not, but who was a native of Betelfackie a town in Arabia Felix,) a negro boy, his slave, and two Hindoos. Our Patamar was fully laden with cocoa-nuts, and sailed so slowly that on the 23d we had only reached Goa. Here Capt. W. and I landed, and walked to Old Goa, which is about six miles in the interior of the country, and surrounded on all sides with the most beautiful scenery. It lies on the left bank of a broad and winding river, in which two

* A low caste of Indians on the Malabar coast.

Portuguese men-of-war were then at anchor; and magnificent public buildings, mostly convents and churches, are built on the summits of many of the small knolls of ground, which rise in pleasing variety from the borders of the stream. Several of these convents, and even a few of the private houses, are of a construction and magnitude not unworthy of the heroic times of the Portuguese nation; but they only contribute at present to mark more strongly it's fallen and degraded state, by contrasting it's ancient splendour with it's modern insignificance.—"Fuit Ilion!" On arriving opposite the Augustinian monastery, we requested permission to visit it; which being readily and politely granted, we were accompanied by a colonial brother of the Order over the whole building. It is on a large scale, very similar to the monasteries in the mother country, and capable of affording accommodation to a hundred and thirty monks; but there are not above thirty who inhabit it at present. A short time previous to our arrival at Goa, a sort of revolution had taken place, in imitation of that in Portugal, which terminated in forcibly embarking the Viceroy, and sending him, with his family, to Bombay. This was effected without bloodshed; and a regency of five members appointed for carrying on the affairs of government; but it is said that these have totally failed in their endeavours to raise funds

for the payment of the troops and public functionaries: every thing, however, seemed outwardly to us in as much tranquillity as if nothing of the sort had occurred: and, indeed, were it requisite, a couple of our battalions would easily reduce them to order. We seem wisely to have left them to themselves; but have received their late Viceroy with the honour and attention due to his rank and public character. I was myself too short a time at Goa, (only one evening,) to learn more concerning it; and we therefore continued our voyage the next morning, (the 24th,) but with light and contrary winds, until Sunday, the 28th, when a fine breeze sprang up from the southward. This favorable change was speedily rendered useless to us from the miserable condition of our boat's equipment; for in five minutes the main-yard snapped short in the slings, and one of the crew jumped overboard through fright: being, however, an excellent swimmer, and the sea quite smooth, we easily saved the poor fellow's life, though we were obliged to bastinado several of his companions, before any of them would jump into the canoe for that purpose. Next morning he offered * poojah to his idol for his preservation, and, with the other Hindoos, danced round the mast for about half an hour. The time at which this

* Sacrifice.

accident took place, was about seven in the evening; and not long after, away went our only remaining yard, leaving us quite a wreck. Fortunately Capt. W., being an old and good seaman, shewed the crew how to hoist a temporary lug-sail during the remainder of the night, and in the morning helped them to fit out the old yards once more, by strongly splicing the broken ends together, and cutting two cloths away from the mainsail; which, though now reduced in size, was perhaps improved by the reduction, as the main-yard, in the latine form, had previously measured ninety feet six inches in length, and was far too unwieldy for so small a boat. On the 31st, after a sadly tedious passage, we arrived within twelve miles of Bombay, the lighthouse being in sight; when, the wind subsiding into a dead calm, and most of our provisions exhausted, Captain W. and I determined to embark in the little canoe, made of a single tree, hollowed out by fire, and measuring about fourteen feet by three, without a keel. After three hours hard paddling, the tide turned against us, and the wind rose rather strongly in our teeth; so that, being still at least three miles from the land, we should probably soon have foundered, had not an ever gracious and watchful Providence enabled us to reach a fine sea-boat, which was then accidentally carrying out a pilot for the Sarah, Indiaman, as she was standing in for

the harbour. The pilot-boat carried us on board the Indiaman, whose Captain received us with hospitality, and offered us those refreshments which we so greatly needed. We then returned to the boat, accompanied by some of the Sarah's passengers, and were landed at dusk on the pier of Bombay, much tired with our exertions, and almost exhausted with the burning heat of the sun during the whole day. On arriving, I found that the friend with whom I was to lodge during my stay, had been under the necessity of accompanying the Commander-in-chief on a journey into the interior of the country, and was not expected back for a month or six weeks. This being the case, I joyfully accepted the offer which Captain W. kindly made me, of a bed at the house of a friend of his. But as he lived three miles out in the country, and we could procure neither palankeens nor any other conveyances at that late hour, we were compelled to set out once more in the dark, and walk there on foot. This, however, was the last of our day's inconveniences; for a hospitable welcome, a good supper, and a comfortable bed, easily repaired our strength; and we have great reason to pour out the thanksgivings of humble gratitude towards Almighty God, who has hitherto been our constant and never-failing support and guidance, our deliverer from every danger; and who has at length brought us in health and

safety to the temporary haven which we have been so long and anxiously seeking.

November 10*th.*

After having passed two or three days at Bombay, the Governor, Mr. Elphinstone, invited me to come and take up my abode at the government-house, where I shall probably remain until my final departure from India. On the 8th, I accompanied Mr. E. and the Conde do Rio Pardo, the late Portuguese Viceroy of the Indies, to visit the celebrated caves of Elephanta, in the vicinity of this place. Of these, often as they have been described, it would be difficult for any language to convey an adequate idea. They are situated in a hill, on a small island named Elephanta, from the figure of an elephant in another part of it, rudely carved out of a high rock; and are evidently excavated with immense labour from the solid granite, leaving pillars at irregular intervals, and having the sides sculptured with representations from the fabulous histories and adventures of the Hindoo mythology. We dined in the cave, a party of nearly thirty persons; and the Governor's band of music played after dinner, which rendered the effect highly singular, and somewhat grating to the feelings, in the unnatural contrast exhibited between modern luxury and gaiety, and

those silent and rude, though stupendous monuments, of ancient magnificence.

November 12th.

On Saturday night, at a quarter past ten, was launched from the King's dock, a magnificent eighty-four gun ship, built at Bombay, of teak wood, for the use of the British navy. Many thousands of the natives witnessed the ceremony; and for several days past great numbers had been pouring down from the interior of the country, to visit this machine, so huge and wonderful in their eyes; nor were they quite satisfied of it's construction having been accomplished without supernatural agency. She is said to be the largest ship ever seen on this side the Cape of Good Hope, and was built by a native Parsee of Bombay. The Governor, according to established usage, broke a bottle of claret over her bows, and named her the "Ganges." The Portuguese Viceroy, however, remarked to me, that it was not a well-chosen appellation for a British man of war: while I was considering his meaning, he added, "you know that all *rivers*, on reaching the sea, immediately lose their *names*." This vessel was more strictly floated than launched, as she was built in a wet-dock; but the effect was almost equally fine. A few minutes before she was quite afloat, the shores or timbers which supported her in an up-

right position, successively cracked, gave way, and fell into the water with a splash, raising the expectations of the thousands of spectators to the highest pitch;—at length the great mass itself began slowly and majestically to move out, or rather seemed gradually to steal away from the dock: the military bands instantaneously struck up "Rule Britannia;" and the repeated and hearty cheers of all around, natives as well as Europeans, manifested the general interest to which the scene gave birth. A light refreshment was provided for the Governor's party, by the Parsee builder; after which the Governor paid him the honor of investing him, his brother, and suite, each with a pair of fine Indian Cachemires, and other presents. We did not return home until a little before midnight.

November 18th.

We are to embark this evening on board the Antelope, one of the Honorable Company's cruisers, destined for Mocha and Cosseir in the Red Sea. Our travelling party consists of three officers in the Indian military service, and myself; and we intend proceeding in one body as far as Cairo, where I propose quitting them, and, should circumstances permit, paying a solitary visit to Mount Sinai, and the rocks of Rephidim and Meribah. My companions mean to pro-

ceed direct to Europe. I will not quit Bombay, although so well known a capital, without noticing one striking peculiarity connected with it; and that is, the evident general opulence, industry, and independent manners of the native inhabitants, so far beyond what I have seen in any place belonging to the Presidency of Madras. There are more natives actually riding in their carriages, than Europeans; and many of the very best and most comfortable houses are the property of the former. The principal and most respectable among them, are also occasionally invited to the European parties and amusements; nor do they seem to be treated by our countrymen with their usual ridiculous pride and hauteur. The most respectable class of all is certainly that of the Parsees, with two or three of whom I became slightly acquainted, and was pleased with their appearance and manners, so far removed from the usual Indian meanness and servility. Of the present Governor of Bombay, as a gentleman and man of enterprise and talent, it would be difficult to speak in terms too high: he is generally, I may almost say *universally*, esteemed and admired by all who know him: nor can any one gifted with the most moderate share of penetration, pass ten minutes in his society, without feeling the superiority of his understanding, as well as remarking that easy politeness, and gentlemanly

freedom of manner, which is alike distant from repulsive haughtiness and unbecoming familiarity. So desirous is he of picking up what information he can collect from all with whom he converses, that his acute and pertinent questions at times almost press themselves forward into a kind of ingenious cross-examination, and require care and collectedness of mind to answer satisfactorily: but his gentleness of manner, and at the same time, evident wish to oblige, easily reconcile his hearers to this slight shade in him, if indeed, in his situation, it can be considered as any shade at all. Would that this pleasing and amiable man could open his eyes, so clear-sighted in worldly matters, to see the sublime truths of the religion of his fathers; and devote to the service and glory of his God, those high talents and rare dispositions with which his God has been pleased to endow him. Had he "but served his God" as he "has served his King" and country, there would be few brighter ornaments to the age in which he lives. I never yet met a human being for whose spiritual blindness I felt more deeply grieved: nor can I avoid an earnest prayer, that the God whose eye is in truth ever upon him, may yet draw him in to see that religion is truly a most serious concern; and that the higher the talents, and the more eminent the gifts he possesses, the stricter will be the account he must hereafter render before the judgment-

seat of God, on that great and terrible day of final retribution.

December 3d.—Mocha.

We had a most prosperous voyage of fourteen days from Bombay to this place, and, as is frequently the case at particular seasons, without an hour's unfavorable wind. Our course brought us between the island of Socotra and the main land; but we saw nothing of either until we approached the entrance of the Red Sea, which is through the remarkable straits of Bab-ul-mandeb (the Gates of Death). Whether they were so called on account of the dangers besetting their approach, or from the total and extraordinary barrenness of the coasts of the Red Sea, to which they afford the only admittance, their name is highly expressive of their character and situation, and serves as a prelude to those feelings of melancholy with which the mind of the traveller is soon filled, from the unceasing contemplation on all sides of these rocky plains, to which vegetable life is utterly unknown. We had not a single adventure on our voyage, and anchored at a mile's distance from the town, on the evening of the fourteenth day. The weather was so mild at night, and the cabin of our little brig so crowded, that I preferred a soft plank on the deck for my bed during the whole time: the days were very sultry, except

when tempered by the trade breeze. Some of our party went on shore yesterday, and the remainder this morning, of which latter party I made one. The town of Mocha, which, with it's white-washed walls, has a tolerably neat appearance when viewed from the sea, impresses those who actually enter it, with feelings very different. It is irregularly planned, filthy in the extreme, being never swept or cleaned, and unadorned with any building, public or private, capable of arresting the traveller's attention. The neighbourhood is void of trees, excepting a small stunted date grove, south of the town; and even the grass for the few cattle of the place, is brought from a distance, there not being the slightest verdure visible near the walls. The title of the head man of Mocha, is that of "Dola," and he is generally a favored slave belonging to the Imaum of Senna. He lives in a dirty jail-like house, where our party went to pay him the customary visit of ceremony, and found him seated on his divan, with his officers about him. His look, though not devoid of intelligence, was mean; but his manners were tolerably good, and his reception of us polite; for which we are probably indebted to the late bombardment and capture of the place by our squadron from Bombay. The brig in which we are passengers formed a part of it, and was employed in beating down the defences of the northern

tower of the fort, which is still in ruins. The coffee sold here is worthy of it's reputation: it is not of the growth of the place, but is transported for many miles on camels from the interior, where it is cultivated in the sheltered and secluded vallies of Arabia Felix. This favored country, called by the natives "Yemen" (the happy), also produces great quantities of fruits and vegetables, and abounds in fine cattle, and the most delicious honey. It commences on the other side of the great mountains which run nearly parallel with the shore of the Red Sea, at a distance of twenty miles inland; and the climate is said to be beautiful, and the air particularly pure. The Imaum of Senna, whose capital is situated in the midst of it, is a powerful barbarian, uniting the offices of chief-priest and King of his nation, and calling himself, among other titles, "Cousin of the Prophet" (Mahomet), and "Sovereign of Yemen." He is, like almost all eastern princes, perfectly absolute, having the uncontrolled power of life and death in his hands. A poor unhappy Italian, Signor Borrascli, attends him as physician, having previously renounced Christianity, and embraced the delusions of Mahomet. This miserable being, heartily tired of his lonesome existence, begged permission of the Imaum to proceed as far as Egypt, in order to bring his wife and family, resident there, back with him to

Senna; in other words, he wished to make his escape. The Imaum probably divining his intentions, made him no answer, and Signor Borraschi therefore chose to conclude that his request was acceded to. A day or two afterwards, he presented himself before the Imaum, for the purpose of taking leave; but his Highness, giving loose to all the violence of his indignation, reproached him bitterly with his ingratitude for the many favors shewn him, and then drawing his scymetar, was about to sever his head from his body. The terrified Italian, instead of quietly submitting, (as a true Mussulman ought to have done,) to the inevitable decree of fate, flew from him into the gardens of the palace, and was followed by the angry Imaum, sword in hand. With all the agility which fear could inspire, the poor wretch darted up a tree; and there, being for a moment in security, as his tyrant was too fat and inactive to follow him, the latter began to cool, and repenting of his violent intentions, again received him into precarious favour, but would never hear of his quitting the country: he is still living with the Imaum, in constant misery and fear, and has lately been making an effort to persuade the British Resident at Mocha, to solicit his liberation. That gentleman has been appointed to his situation so short a time since, that he could afford us very little information concerning the

country and it's inhabitants; but he received and entertained us with kindness and hospitality. The natives on the opposite shore of Abyssinia are poor and harmless, and offer no insult or impediment to the European gentlemen of the Factory, who sometimes cross over there from Mocha, for the purpose of shooting: but if any one should venture to proceed far into the interior, it is probable the Government would not allow him to return. After shipping a supply of live-stock and water, and receiving a present of cattle and honey from the Dola, we again got under weigh this evening, with a fair wind, on our voyage up the Red Sea, and soon lost sight of the white towers and minarets of Mocha.

December 14th.—At sea, off Juddah.

The latter part of our voyage thus far has been tedious, owing to frequent calms and adverse winds; and we have seen nothing very remarkable: at different times we have passed by numbers of dead locusts. (See Exod. c. x, v. 19.) The town now in sight of us is the sea-port of Mecca, from which it is said to be about sixty miles distant. The dark brown mountains above it are distinctly visible in this clear unclouded sky, and bound the horizon to the eastward.

Christmas-day.—Cosseir.

Our brig anchored here this morning at eight o'clock, having beat to windward all night with a gale in her teeth. The anchorage is confined and bad, and is quite unsafe when the wind shifts to the north-east. The whole of our voyage up the Red Sea has thus terminated, it is true, without accident; and we ought, therefore, in an especial manner, to return our humble and grateful thanks to Almighty God for it; as, from the numerous dangers of sunken rocks, extensive coral reefs jutting out into the very middle of the channel, and prevailing violent gales, it is scarcely to be called a navigable sea. On one occasion we sailed over a large reef of rocks, while it was blowing fresh, and the forms of the rocks were clearly seen not much under the brig's keel. The Commander seldom quitted the deck at night, and had constantly men on the look-out from several parts of the rigging. We often saw breakers, sometimes where none were marked in the charts, and sometimes we could find none where they were marked. It is also singular that, notwithstanding the great extent of the Red Sea, not one river, and I believe not one streamlet, however trifling, falls into it. Of the fleet which carried out Sir David Baird's expedition from India to Egypt, seventeen sail perished in this sea. The only vessels which attempt now to navigate it, ex-

cept occasionally one or two of our light Bombay cruisers, are Arab Dows, which never venture into mid-channel, but, keeping close in to the shore, sail by day, and at night come to an anchor. They are thus often five months performing the voyage from Cosseir to Mocha. Cosseir is certainly the most comfortless, miserable place imaginable. It consists of a mud-built village, with a wretched old crumbling castle; no harbour, but merely, as I before observed, an open, narrow, and dangerous road-stead: and there is *literally not one blade* of vegetation to be seen anywhere in the vicinity, all being naked rock and sand. Every thing eatable comes from the borders of the Nile; and the nearest well of water, which is very brackish, is five miles distant from the town. We have found plenty of camels ready for us, which are setting out to bring corn from the Nile, and therefore hope to start to-morrow morning, on our journey across this narrow part of the Desert. The Vice-Effendi, a Turk, who commands here at present, has offered us every accommodation in his power, and has given up to our use a public khan, or inn, (*i. e.* a mud house, with perfectly bare walls,) in which to lodge ourselves and baggage. He has also requested us to make him acquainted with any thing we may desire, and has promised he will do his best to comply with our wishes.

* *December 31st.—Carnac* (Near the Nile.)

Our caravan, independant of the Arab camel drivers, was composed of four English officers, one dragoon, one half-caste, and one native Indian servant, together with a Bagdat Arab, named Mousa, who was engaged by one of our party as Cosseir. We started on the morning of the 26th, at half-past ten, and had with us, to carry our baggage, provisions, and water, twenty-three camels, besides the four for us to ride, and seven Egyptian donkies as a relief. The Commander of the Antelope, and three of his officers, accompanied us for about five miles, and then bade us adieu, sailor-like, with three hearty cheers, which we returned, although not so well accustomed to this vociferous mode of taking leave of our friends. As usual with Englishmen, we ate and drank together before we parted. The road during the whole of this day was wide and good, almost constantly ascending, and bearing towards West-south-west; but it was totally waste, and without one blade of grass. The spring of Ambawagee, the first we met with, is one of brackish water about five miles from Cosseir, and there it was that we parted with

* During this journey from the Red Sea to the Nile, the author only wrote a few notes, which he subsequently enlarged at Carnac; this will account for the want of regular dates: the rest of the diary was invariably written on the spot whence it is dated.

our messmates of the Antelope. Six miles further distant we passed the Bir Inglese, two miles on our right, a well dug by the advanced guard of the British army under Sir David Baird. After about six hours travelling, at the rate of two miles and three-quarters in the hour, we encamped at the foot of the barren mountains of Sophiat, and there passed the night. No water was to be found near the spot; but we had previously determined on halting wherever we might find ourselves about sunset, as we carried with us sufficient water for our own consumption, and the camels only require it once on the road between Cosseir and the Nile. I found that riding on a camel, which I did on my own saddle placed over the camel's saddle, was easier than I had been led to expect, nor did I suffer any pain from it in my back; it is every way preferable to riding a donkey: but great care is necessary in mounting, which is performed while the animal is lying down on his belly with his legs doubled under him; when ordered to rise his first spring is made with his long awkward hind legs, which throws the inexperienced rider violently forward, sometimes over the animal's ears, and the next spring with the fore-legs carries him back over the croup: this we found was a subject of great merriment to our Arab drivers; but we all soon became accustomed to the ways of the camel. With regard to provisions, we

carried no bread with us, contenting ourselves, as we could procure nothing better, with the *dhourra cakes baked by the Arabs: and indeed except good water, which is certainly a real luxury, a few trifling European comforts for those who require them, and a servant who speaks the Arabic language, I know of no particular precaution necessary for a traveller to take on this journey, through the small Desert between the Red Sea and the Nile, the terrors and fatigues of which seem to have been unaccountably exaggerated. On the 27th we breakfasted at seven, and mounted our camels at eight. At three in the afternoon we passed the three wells of Läz; two of them were then dry; and the third, though the water in it is good, has but a small supply. One mile further is a well called Moilah, and two miles beyond that, the wells of Bir Amber, the water drinkable but not good. We halted as before at five P. M. and encamped in the open Desert. Our march this day was one of nine hours, and lay mostly through narrow passes in the dark brown sandy rocks. We moved again at eight on the 28th, and at half-past nine reached the wells of Wadilgush; where, finding the water good and plentiful, we halted half an hour to let the camels drink. At twelve o'clock our road en-

* A species of barley.

tered a wide sandy desert, and the mountains near Thebes on the banks of the Nile became visible, at a considerable distance on our left. We encamped a little before sunset, at a spot called by the Arabs, Elboneb (for they give a name to every place, however little remarkable); but there was no water near us. Our march, as yesterday, was of nine hours. On the 29th we moved at seven o'clock, our road still winding through a deep and tedious sandy plain, occasionally interspersed with small risings of the same substance, and at half-past eleven we reached Legayta. The water at this place is plentiful, and comparatively excellent; and there are a few miserable mud hovels, which are only occasionally inhabited, and which were vacant at the period of our arrival. As these are the first buildings of the wild Arabs we have yet seen, I made an attempt, though but a very indifferent draughtsman, to sketch * one of them, destined for the occupation of four families, and having a single room for each; the domes are constructed of bricks baked in the sun, and the walls of mud. We found at the wells two of the wild Arabs watering their herd of about fifty camels, all of which were females, and some of them with their young foals. One of the females was couched on the ground moan-

* Plate 1.

ing piteously and mournfully over her little one, which having been killed for food by the owners, they had stuffed it's skin, and in that state carried it about, wherever they went, with the dam. This is continued for some days, and serves in part to cheat the poor mother of her grief, and to prevent her from retaining her milk, which is in fact the principal sustenance of these wild herdsmen. We drank some of it, and found it delicious; so at least it appeared to us after our long march over burning sands, and under a cloudless sky. On quitting Legayta we resolved not to pursue the usual route by * Bir Amber and Ghinneh, but turning to the South-West, to move direct upon Thebes; which, according to the best information we could collect, was but little further from Legayta, than Ghinneh itself; and by this alteration we might avoid three days' delay, if not more, without any apparent difficulty. Our camel-drivers made some opposition to this change in the route, but soon yielded the point to us; and so, after a long and

* It appears that there are two wells of this name, as we had already passed one two days before. The author takes this opportunity of observing, that without a thorough acquaintance with the Arabic language, there is a difficulty in obtaining the correct names of places, which no care and attention can entirely overcome; and he would therefore apologise for any mistakes *of that nature*, into which he may inadvertently have fallen.

tedious march, at seven in the evening we reached Hujāgee, which is an Arab village on the border of the cultivated grounds near the Nile. It was at five o'clock that we first discovered this celebrated stream from some high sand hills: and surely none could appreciate our delight at the view, but those who have travelled for several days over a similar dreary waste. We were this day about eleven hours in motion, during which time we met several caravans laden with grain, proceeding to Cosseir; this grain was intended principally for the consumption of the inhabitants of the * Hedjāz, who are now under the protection of the vice regal Basha of Egypt. The Scheikh of Hujāgee gave us a most hospitable reception: he sent a large quantity of bread, milk, fowls, and eggs; provided us with a house to sleep in, and afforded us every civility in his power. This was a good earnest of the treatment we hope to meet with in Egypt. We again moved forward at eight on the 30th, nearly in a southerly direction, and passed over the cultivated grounds on the borders of the Nile, near and through several Arab villages, having sometimes a road and sometimes none at all. On one occasion we traversed a † bridge of rude

* That part of the Arabian peninsula which surrounds Mecca and Medina, and extends along the north-eastern shore of the Red Sea.

† Plate 2nd.

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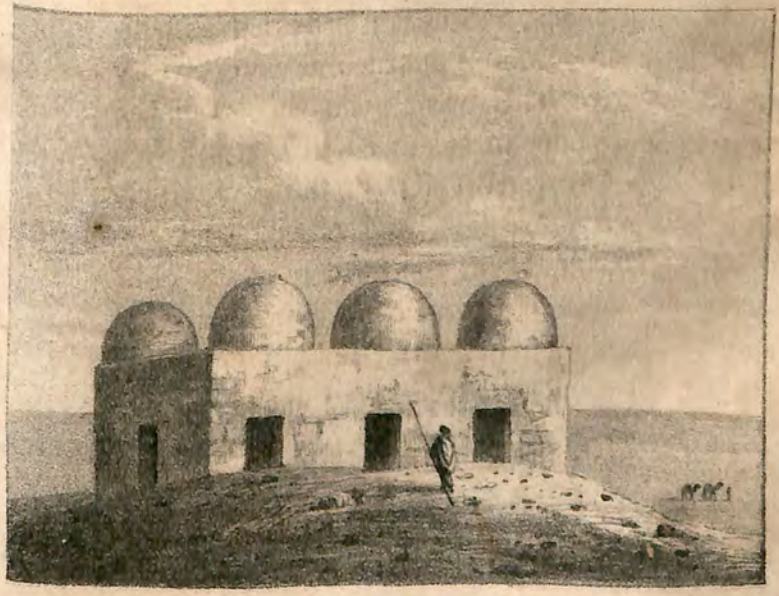
EGYPTIAN BRIDGE.



HOUSES OF WILD ARABS IN THE DESERT.

Printed by C.Hullmandel.

but peculiar workmanship, crossing one of those canals, numbers of which exist in Egypt, that are cut for the reception of the Nile waters during the inundation, and are serviceable in carrying their fruitful deposits far into the Desert, and so rendering it susceptible of a high degree of cultivation. At half-past one we arrived at the village of Carnac, and took possession of a large clean open shed, which Ahmed, our Janissary, had provided for us. Two respectable Arabs came out to meet and compliment us on the part of the Scheikh, who seems disposed to treat us with as much hospitality as the Chief of Hujāgee. After resting about an hour, we set off on some spirited little donkies, on account of the oppressive heat of the day, to visit the ruins of the great Egyptian Temple of Carnac, although they are within three hundred yards of our present abode. To impart to others an adequate conception of these magnificent remains of unknown antiquity, is a task beyond my ability, and one on which I shall not think of entering: nor in truth is it at all requisite, as their description has already been given in other works, by more than one scientific man. But assuredly neither they, nor language itself, can communicate the profound impression with which these ruins must inspire all, who have the good fortune to visit and examine them. My own feelings sprang from a mingled sense

of melancholy, and of admiration not unaccompanied with awe. The sight of masses so gigantic, raised by powers of mechanism almost inconceivable, attest that a people must have existed in remote antiquity, who were advanced in some branches of knowledge and science beyond the boasted improvements of modern times. Of this people we know not with certainty even the name: the memory of them has been lost in the wreck of ages; and even these stupendous vestiges of their existence are gradually mouldering into their original dust. What a humiliating lesson to the empty pride of man! how feeble his most strenuous efforts to obtain even a comparative immortality, in this abode of passing vanities! how singular his aversion to seek true immortality, where it may indeed be found! *Three thousand* years have probably elapsed, (I say this from little more than conjecture,) since the hands of beings now unknown, raised this enormous fabric in honor of some foolish idol, at the period, when He, who created the heavens and the earth by the word of his power, was unknown to, and unrevered by, any but a nation comparatively weak and insignificant; a nation almost lost in the great family of the world at large; and in spite of its clearer views of the truth, derived from divine revelation, itself, continually addicted to the pursuit of those idolatries, which wholly infected it's surrounding

neighbours. Yet more; this nation, notwithstanding it had been honoured in possessing Jehovah himself as it's immediate leader, and had even seen in the mount of fire a tempered beam of his terrible glory, rejected Him from reigning over it, and desired a king from among it's own tribes. Although the Almighty had frequently and signally preserved this people in the hour of danger, and had deigned to assure them of his continued care, and fatherly protection, they abandoned his worship in their days of prosperity, and lifted up their hands to helpless idols of wood and stone, to "Gods" who were "no Gods," even when the paternal chastisements of the God of their fathers visited them for their sins, and sought to recall them to the acknowledgment of His authority and power. If such was the case with the chosen people of God, it is little to be wondered at, that the utter depravity of human nature should have plunged other nations into the lowest depths of superstitious idolatry. They then wishing to propitiate the favor of the Gods which their own hands had made, soon began to seek it by elevating to their honor those stupendous temples, of which the mere remains still excite the highest astonishment and admiration. It is indeed mortifying to reflect, though truth forces the avowal from us, how far greater sacrifices of every description have been made, how far more magnificent edi-

fices have been *generally* reared in honor of false Gods, or by the incitements of superstition, than those which real piety has dedicated to the only true Supreme. But blessed be our God, He requires not "temples made with hands," as His only abode: The temple of His choice, the "Holiest," which He prefers for His habitation, is the lowly and contrite heart of the man who loves and fears Him, who obeys all His commandments with a perfect will, though with an execution miserably inadequate, and who in consequence neither expects nor desires any other salvation, than that which is the free gift of God Himself, through the merits and atonement of Jesus Christ. I know not whether any other person will conceive the pleasure I derived from reading a portion of the blessed Gospel, while seated on the fragment of a column in the interior of this vast Idol temple, and in the profoundest solitude: my heart was warmed with gratitude towards Him who bestowed on us so free and unmerited a salvation; and that gratitude derived unwonted energy from the memorials then lying before me, of the profoundly wretched darkness and ignorance in which I too, with all my friends and countrymen, should have been plunged, but for His gracious mercy! This however is not the first time that the sacred volume has been opened here; for there are evident remains of a Christian place of wor-

ship in the centre of the temple, and I am told that the image of the cross has been occasionally dug out from among the ruins. The use of this place in the celebration of Christian rites, must have occurred in the times of the Lower Empire, previous to the destructive invasions of the Saracens. I even saw on the temple walls the faded remnant of a painting, which I believe to have been that of a man crucified; but it was too indistinct to afford me the conviction of it's being so. It is to be seen on the western interior wall, close to the North-West corner, and near the top of the wall; in truth, it is but a wretched daub at best.

January 1*st*, 1822.—*Carnac.*

After breakfast yesterday morning we crossed over to the left bank of the Nile, accompanied by the Scheikh of the neighbouring country; and having quitted our crazy ferry-boat we ascended the sepulchral mountains of the Kings of Thebes. They are excavated in every direction, and we entered five or six of the excavations: among them we visited the one discovered and opened by an agent of Mr. Salt, (the British consul in Egypt,) named Belzoni: he had found in it a beautiful sarcophagus, which has since been forwarded to England; and we were amused in observing how carefully he has commemorated his discovery by carving it in Italian on the

great stone over the entrance. I shall say little of these caves, as they also have been better described by abler pens; but I will not refrain from contributing my testimony, and that of all my companions, to the astonishing freshness of the colouring on the painted walls and pillars. A specimen of it, which was loose, has been carried away by one of our party, with the intention of forwarding it to the Literary Society in Bombay. The figures and style bear a strong resemblance to those of the more ancient Pagodas of India: the colouring matter is evidently similar, though in better preservation here, from the superior dryness of the Egyptian atmosphere. From the tombs we proceeded to Medina Thabou, where are to be seen in the great Temple still stronger vestiges of an ancient Christian Church than at Carnac: the altar piece, with several of the centre columns are yet remaining. Having proceeded a little farther, we stopped to regard with no less admiration than surprise, a single stone thirty-seven feet long, eight broad, and seven deep, which was formerly entire, but is now broken into two pieces: there is much ancient writing upon it. A little beyond were two colossal statues greatly mutilated, but still standing upright on their pedestals; one consists of a single block of rich red granite, and on the thigh of the other, we decyphered, not without emotion, the names neatly carved of

several Romans and Greeks of ancient days, who visiting these scenes of wonder, with perhaps as much delight as we were now experiencing, seemed to have been likewise as fond of transmitting their names to posterity, as any Englishman of us all. From these upright giants, we bent our course towards the Temple of * Memnon, near which are the recumbent remains of an enormous Colossus, supposed by the French to be his; it's face alone I should judge to be ten feet in length: there is also in the same place a smaller, though still gigantic figure, the head of which has been sent to England by Mr. Salt: both are solid blocks of granite. We had been accompanied during the whole morning, by a young Greek in Mr. Salt's employment, named Johannes, or Yanni, as they pronounce it here: he showed us every attention, and conducted us at the end of our day's work to his miserable abode in one of the mountain sepulchres, where he has collected for his master a great number of antique curiosities dug out of the ruins in the vicinity. We were permitted to see them all, and they excited in us as much interest as could be expected in persons so wholly unscientific. One of the relics most curious in our eyes was an ancient painter's pallet, on which the differ-

* This Temple has received the name of Memnon in modern times, merely from the statue lying near it.

ent colours are yet distinctly marked: there was also an old knife of copper, and one or two unknown utensils of lead; but I saw nothing made of iron. Several images were shewn us, probably a sort of Egyptian * Penates, of wood, brass, and stone: but it is unnecessary to say more of these things, as they are all, we are told, destined for the British Museum, together with several mummies, painted mummy cases, and rolls of papyrus covered with hieroglyphics. On returning to the banks of the Nile, Yanni also exhibited to us a sarcophagus, about to be embarked for England, which however did not strike us as having any thing particular to recommend it. He informed us in the course of our walk homewards, that in these sepulchres of the mountains of Thebes, nearly three hundred and fifty Arabs find their only habitation: we entered several of their dwellings, and found them much like that of Yanni. He says they are a harmless good-natured people, very poor, but not indolent, like the natives of Asia: they pick up occasionally a little money by serving as guides to strangers, and by selling them the antiques they often meet with in digging. The prices they demand for these trifles, which imagination alone invests with any value, are as exorbitant, as is usual wherever my countrymen

* Genesis, ch. xxxi, v. 19.

have been: but we have hitherto invariably found them inoffensive, and our camel drivers, who are of the same race, strictly honest; at least we have not missed a single article of our baggage since we left Cosseir. Mr. G. an Irish gentleman, who has been for some time travelling in these parts, and who is now on his return from a tour to Assouan and the Cataracts of the Nile, stopped to dine with us, and gave us the politically-welcome intelligence of the death of our unhappy and misguided Queen. This morning we rode our spirited little donkies to Luxor, which with Carnac, Medina, Thabou, and Goura, is said to have comprised the great and ancient city of Thebes, with it's hundred gates, on both banks of the Nile; which, if it then flowed in it's present * channel, must have divided the city into two nearly equal portions. The remains of the temple at Luxor, are not so majestic and imposing as those at Carnac; but at their entrance, are two magnificent obelisks, each of a single block of granite, and one of them very perfect. They appeared to be about seventy feet above ground, and there are, we are told, about twenty-seven feet of them buried beneath. They are covered with hieroglyphics, nearly as fresh as when first executed; and the general

* There is a tradition of a channel having formerly existed two miles to the eastward of that, through which the river now passes.

proportions of these obelisks, are peculiarly chaste and elegant, and give them a pleasing semblance of airy lightness. A straight road lined on both sides with colossal Sphinxes has been lately discovered and laid partly open, leading from the great Temple at Carnac to that of Luxor, which are about a mile apart. We found a talkative little Frenchman domiciliated at this latter place, who was, like those of his nation in general, very civil to us, and whom we invited, together with Mr. G., to spend the New Year's Day with our party. He has been residing four years in this neighbourhood, and is engaged in making collections, with a view to the compilation of a work on the natural history of Upper Egypt. He told us he was formerly a soldier under Buonaparte, but not liking the military service he left it,—I did not venture to ask how. We heard from him a curious circumstance, which I beg to relate, *solely* * on his authority; namely, that there is an excellent breed of horses in the province of Dongola, springing from the union of the Hippopotamus with the native mare of that country, which being fastened to a stake on the banks of the

* All the Turkish and Arab gentlemen, whom I subsequently questioned on the subject, confirmed the Frenchman's assertion; but I would still leave it's truth or falsehood to stand, as I found it, on it's own ground, without offering any opinion of mine

Nile, is there left by the owner for a certain period; but we were assured at the same time, that this breed, like that of the mule, is incapable of being extended further. Our informant declared that he had himself seen several of them, and that they are very commonly met with in the countries higher up the Nile. This Monsieur Rippon is a native of Marseilles; and he spoke to us in highly indignant terms of a certain Comte de Forbin, who wrote an account of his travels in Egypt, and who noticed his countryman merely as one, "*qui bat les Arabes, parce qu'ils n' entendent pas le Provençal.*" Monsieur Rippon, on the contrary, flatters himself that he speaks Arabic with correctness and fluency, and thinks the sneer of the Comte altogether unjustifiable, and merely inserted for the purpose of saying a smart thing. Thus has passed New Year's Day; how widely different would have been it's employments and pursuits, if spent in our own native country!

January 4th.—Ghinneh.

Having paid our little tribute to the poor Arabs of Thebes, in purchasing from them a few trifling coins and antiques, we remounted our camels on the 2d, at eight in the morning, and began to descend the right, or eastern bank of the Nile; sometimes skirting it's border, and sometimes striking through bye-paths in the

cultivated grounds, until we reached Berhama, at five in the afternoon: we estimated our march to have been twenty-six miles. The view of the opposite bank, backed by the Theban range of mountains, was at times grand and imposing; while numerous villages, with flocks and herds, and all the signs of industrious cultivation, covered the plain through which our route lay. We were accompanied for some distance by the son of our worthy old host, the Scheikh of Carnac. Nothing could exceed his hospitality and kindness during our abode in his house, which he entirely gave up to us: and indeed we all began to feel a real affection for him. We have hitherto met with nothing but civility and attention in the Pacha of Egypt's dominions; and travellers at least are greatly indebted to his government for protection and assistance. On the 3d, at one o'clock, we arrived at Ghinneh, (thirteen miles from Berhama,) and were conducted to the house of a wealthy Armenian banker, who received us with cordial hospitality, and surrendered the whole house for our accommodation, going himself into another which belonged to him. We accompanied him on a visit to the Commandant of the place, a one-eyed, soldier-like looking old Turk, who was surrounded with several Albanian guards, in splendid costumes: and we afterwards proceed-

ed to pay our respects to the * Hunsnadar of Achmet Pacha, who was living in his state barge on the Nile. The latter appeared to us a man of tolerable sense and information for a Turk; he was also very civil to us, and promised to procure us boats for our passage down the Nile. His cabin was richly decorated, with a silk awning above it on the quarter-deck, and seemed clean and commodious: we were told it had also a comfortable bath adjoining it. Our friend the Armenian took his dinner with us after our return from visiting the Hunsnadar, using his knife and fork, and drinking his wine just as we did: and as he spoke a few sentences of Hindoostanee, we soon became great friends. He expressed himself extremely anxious that we should spend a few days with him at Ghinneh, and we fear we must comply *malgré nous*, as no boats can be prepared for us before Monday, the 7th. At different times in conversation, our host spoke highly of the Pacha of Egypt, but slightingly of the Turks in general; and I take him to be, from his abilities and situation, well capable of forming a just opinion. In the evening, just before we were thinking of retiring to rest, in walked our new friend Mr. G., and introduced to us a French officer, now in the Pacha's service; who is called by the Turks

* Treasurer.

Suleeman Aga: his real name is Monsieur Leseve, formerly *chef d'escadron* of the sixth regiment of hussars in the French army, with which he was present at the field of Waterloo. He is employed in raising, and reducing to European discipline, a black corps of cavalry and infantry; and has at present four hundred and twenty of the former, (among whom are all the remaining Mamelukes, about two hundred and thirty,) and nine companies of the latter, each consisting of fifty-six men, already formed. The number of both arms is intended hereafter to be greatly increased; and the Mamelukes are to be brought up as their officers. He says the Pacha has in his whole dominions about twenty thousand regular horse: the number of his infantry was not mentioned. He is making useful and rapid conquests on the Upper Nile, and has also pushed them as far as Sennaar, on the western coast of the Red Sea, whence Ibrahim Pacha is now preparing to attack the * Abyssinians in their own country. Immense supplies are daily ascending the Nile for the use of this army, and a passage for boats has been cut through the rocks forming the lower cataracts. After we had been conversing together for some time, at about ten o'clock we heard a singular noise, and shortly after a superannuated

* Their name in their own language is pronounced "Habeshee."

Mameluke Chieftain, named Khaleel Cachef, walked into our room, preceded by his established jester, the first person of that description I had ever seen. This dark featured Yorick amused us much while he stayed in the room: he had an inestimable variety of qualifications in the eyes of a Turk, as he sang, danced, played on the castanets, imitated a dog's bark, &c. &c.: he seemed to be at the same time a shrewd sensible fellow. Indeed it requires no small natural talent to be an entertaining fool. His master, though an old man of nearly seventy-four, and quite in his dotage, has still a lively dark eye and a black and bushy beard; and he is much respected for what he once was, a brave and gallant warrior. He received seventeen wounds from the English at Aboukir, and is now Cachef, or Governor, of a large district called Muttana, near Esné, below the first cataracts. These gentlemen did not leave us until eleven o'clock; and though Suleeman Aga was a sensible and entertaining man, who had seen much service, we were not sorry when their departure enabled us to enjoy a night's repose, after our fatiguing day. In the morning the Turkish Commandant, and the Hunsnadar, accompanied by a numerous armed suite, returned our visits before we had finished breakfast; they were very polite, and the more agreeable, as they did not stay too long. My travelling compa-

nions thought it right to make them some very handsome presents, with a view to ensure their future good will and services. In the mean while, Mr. G. and Suleeman Aga having dropped in, helped us to finish our breakfast, and then the whole party, except myself, adjourned to the Hummaums, or public baths of the place. As I hope to see other and more splendid hummaums at Cairo, I preferred staying behind to write. This place is wretchedly built, and extremely filthy; but it's population is considerable. It has crowded bazaars, and enjoys a great trade in corn with most of the towns situated in Arabia, and on the coast of the Red Sea. The whole of this trade is carried on by numerous caravans of camels, and Cosseir is the chief intermediate *depôt*. Our Armenian friend told us, and from what we have ourselves seen we are induced to credit him, that there are now within the precincts of Ghinneh, one hundred and forty thousand camel loads of grain; all, I believe, on the Pacha's own account. Abundance of every Turkish and Arabian article of consumption is to be found here; and I should be inclined to think the place rapidly on the increase in wealth and consequence. In passing through the populous streets we did not meet with the slightest insult; and indeed, as Suleeman Aga told me, an European traveller's person seems now to be held sacred

throughout Egypt. For all this accommodation and security we are indebted to the Pacha; who, though education, habits, and circumstances may have rendered him occasionally cruel, and even barbarously so in the eyes of the enlightened nations of Europe, must unquestionably be accounted, for a Turk, a great and extraordinary man.

January 5th.

Our party, accompanied by Johannes, the Armenian, descended the river about a mile, in a country vessel; to perform which, though there was a strong current in our favor, required more than an hour's patience and labour, owing to the bad tackling, and worse management, of the boat. We landed at last on the left bank, hired some donkies, those never-failing resources for travellers on the plains of Egypt, and proceeded to visit the noble and ancient Egyptian temple near the village of Berba, which is, however, more usually called the temple of Dendera, from the name of the district. This is said to be, and probably is, the least dilapidated ruin of the kind existing in the country, and it is better finished, but constructed of masses of stone less gigantic than those of Thebes. The hieroglyphics are more distinctly and carefully executed, and are also, which the others are not, in alto-relief. We ascended to the summit of

the temple by a winding staircase, or rather pathway, (for there are no distinct steps,) of easy inclination, the walls on both sides being covered with emblematical paintings. So much of this fine building remains buried under the sand, that the effect is greatly diminished; but enough has been disinterred to establish it's claim to superiority in point of integrity and beauty of style over all others which the same age has produced. There is much controversy among Europeans in Egypt, concerning a very ancient zodiac, which the French carried away from this Temple; but it is hardly worth entering into further than to observe, that it is to be hoped the possession of it by so ingenious a people, will tend to promote the discoveries of the sciences which existed, and the degree of excellence to which they had been carried, among those sages of times long passed away. We returned to Ghinneh late in the evening. Our Armenian host, who, though through politeness he had accompanied us on this antiquarian visit, had never before seen any thing of the sort, and that, notwithstanding he had lived for eight years within a mile of Berba, was more pleased and astonished than we had anticipated from his total previous want of curiosity on the subject; he asked, however, but few questions, fortunately for us, as we were none of us sufficiently initiated into the mysteries of antiquarian lore, to afford

him satisfactory answers on many points: his pleasure and surprise seemed rather childish than rational, as, if he shewed any at all, was naturally to be expected. Mr. G. and Suleeman Aga left us this morning, and proceeded on their route to Cairo. The latter rose in our estimation on further acquaintance, as a sensible and intelligent soldier; but, though he has firmly and positively refused to embrace Islamism, he plainly told me his refusal did not arise from any "*silly prejudices, as all religions were to him alike.*" This is, I believe, but too generally the line of thinking adopted by the warriors of the late Napoleon, though it is to be hoped there are many noble exceptions to it; and is doubtless a practical though not an avowed atheism. Of the real existence of atheism in the heart, I much question the possibility; for even the very devils believe, and—tremble! In other points Suleeman was an amiable and pleasing companion; but in the society of such, a believer in God, according to the revelation which He has chosen to give us of Himself in Christ Jesus, can never divest himself of the dreadful thought, that, unless it please God in infinite mercy to snatch them from the eternal perdition to which they are blindly hastening, he can never hope to meet them again beyond the grave. As the tree falls, there must it lie, until raised at the day of final judgment.

January, 8th.—Girgeh.

On the evening of the 6th our party called on the Hunsnadar of Achmet Pacha, and having presented him with a pair of pocket pistols and a pound of English gunpowder, which is in high esteem among them, we took our leave, under a feeling of obligation to him for his kindness in procuring for our use one of the Pacha's treasure boats, without which we should have experienced considerable difficulty in quitting this place, as nearly all the ordinary boats that ply on the river are taken up by Mahomet Ali, for the purpose of forwarding supplies to the army of Ibrahim Pacha, above the Cataracts. After this visit, we proceeded on board our barge, and slept there in a low, though clean and good cabin, which had been assigned to us. We found in the captain of the barge a quiet civil Turk, disposed to treat us with attention, and not too intrusive. My Indian fellow travellers presented a handsome silver watch to our good friend Johannes, who here bade us farewell. May he meet with as much kindness wherever he goes as he has shewn to us! Colonel H. gave him a recommendatory letter to Major-General Sir John Malcolm, who will probably arrive at Ghinneh a few days after our departure. It was at half-past seven on the morning of the 7th that we finally quitted Ghinneh; and the wind being strongly against us, we made so little progress as only to reach

Dishné, which is fifteen miles down the river, by sunset: but our boatmen, who were all Arabs, made ample amends by rowing hard during the night. The scenery on the Nile was pleasing in many parts of our yesterday's route, though far from equalling that of most rivers in Europe. We saw numbers of crocodiles, some very large, basking at full length on the sandy islands in the river: Major T. struck a small one on the head with a musket ball, which instantly sprang up, as if hurt, and darted under water. They are considerably larger, and more rapid in their movements, than I had expected to see them, and must really be very formidable antagonists. Major T. also shot several pigeons; but a few wild ducks and teal were the only birds we saw fit for the table. Storks, gulls, divers, plovers, and hoopoes, are numerous, and there is every where a great abundance of tame poultry and cattle. Scarcely a tree is to be seen of any sort, except the date-bearing palms, and they are not numerous. My dragoon's little dog, which he had brought with him from Bangalore, was unfortunately lost yesterday, when we landed with him to take a walk: on our firing at some pigeons he took fright, ran away after some express* dromedaries, and has been no more seen.

* Letters and messages of consequence are here dispatched by a light species of dromedary, which will carry the messenger about sixty miles a day. The hire of them is extremely moderate.

January 9th.

Being detained at Girgeh for some treasure, which our barge is to take in there on account of Achmet Pacha, I indulged myself with a long and delightful walk of several miles down the left bank of the Nile, occasionally reposing for a few minutes, or seating myself on the edge of the stream, to read a few passages from my inseparable little pocket treasure. I can only remember one day, since leaving Bangalore, that I have felt an equal and similar degree of happiness: it is that pure and unmixed joy, in its nature indefinable, and with which a stranger intermeddleth not, arising from "a closer walk with God:" it is a delightful anticipation of that eternal life of joy and peace, that precious gift, so worthy of it's Almighty Giver. The soul, filled with the tranquil pleasure in which it then reposes, feels itself harmonise with all surrounding creation: the birds, which lightly skim through the air, whether sporting singly and gaily hopping from twig to twig, or executing their aërial manœuvres in united flocks, with almost military precision, and following their elected leader in lengthening columns or extended lines; the fishes leaping on the glassy glowing surface of the deep and broad stream, smooth, and unruffled by the fainter breathing of the air; the flocks and herds contentedly grazing on the rich pastures of Egypt; and even the vast un-

wieldy crocodile basking out his lazy length on a distant sand-bank, and enjoying the tempered warmth of a January sun: all furnish to the soul, when thus serenely placid, delightful subjects of contemplation and varied thought; and all lead her gently along in grateful adoration, in silent though eloquent praise of that "Great First Cause," that "Parent of good," by whom all things were created and adapted to the enjoyment of man. These are the "moments rich in blessing," when the thoughts of his native country come doubly sweet over the soul of the wanderer: his memory faithfully recalls many past scenes of pious communion and tranquil joy, where those most dear to him were perhaps joined with him in celebrating the sacred mysteries of Redeeming Love; in spreading the knowledge of a Saviour among others to whom He had hitherto been unknown; and in so enjoying with humble gratitude, and delight increased by participation, the gifts of their unceasing Benefactor. By the waters of Egypt I sat down in peace, when I remembered thee, O my country!

January 12th. (Noon.)—Siout.

We have this moment anchored, having made a passage down the Nile hitherto, but for some inevitable delays caused by the public service, perfectly delightful. The weather has been

mild, and the wind has latterly become quite fair: the thermometer at sun-rise this morning stood at 64°. We left Girgeh at half-past two in the morning of the 11th, breakfasted at Akmin, a large and populous Arab town on the right bank of the Nile, and halted there for three hours. We sailed again at mid-day, passed some considerable barracks built by Mahommed Ali for his Turkish troops, and without any particular adventure, arrived at this capital of Upper Egypt. The Pacha Achmet has left it for Assouan, and we passed his fleet and encampment last night at eleven o'clock.

January 14th.—Gib-el-Aboufeda.

On landing at Siout, on Saturday, my companions deputed me to visit Ibrahim Cachef, the owner of our * Khanja, (for we found here that the Pacha Achmet had only borrowed it from him,) and endeavour to prevail on him to let us continue in it as far as Cairo. Accompanied by our Arab servant Moussa, who fortunately for us understands a little Hindoostanee, and has consequently been hitherto our sole interpreter, I mounted a donkey, and set off for the town; it was about a mile and a half distant from the river side; and though at that distance it had an imposing appearance from it's numer-

* Usual Arabic name for a light barge.

ous mosques and minarets, and from the palace of the Pacha, it turned out to be, like all other Arab towns we have yet seen, narrow, filthy, and uninteresting; but absolutely crowded with inhabitants. We first proceeded in search of a Frenchman, who was established, we had heard, at Siout, in the capacity of physician to the Pacha and his harem. Our Arab guide, like all his race, unwilling to acknowledge ignorance in any thing, unhesitatingly professed himself to be acquainted with his house, though he had most probably never been there in his life: he consequently led us entirely astray; however, after making one or two fruitless efforts to find it, a good-natured Turk sent one of his slaves with us, who brought us there in safety. The Frenchman was at home, and received me civilly, and, as far as his means went, hospitably. He is an unhappy native of Paris, a rank Buonapartist, and at the age of seventy-two, compelled to fly his country from the violence of his political opinions. Unacquainted with the language of Egypt, deprived of every friend, and not knowing a single individual with whom he can associate, accept his * Drogman, a Corfiote Greek, who speaks Venetian Italian, and understands a few words of French; accustomed to all the elegancies and comforts with which the

* Interpreter.

French capital abounds, and now little capable of sustaining hardship or exertion; this miserable old man seems condemned to spend his few remaining years far from every thing that can render life supportable, yet suffering under a terror of death amounting to agony. A professed believer in the soul's annihilation at the death of the body, a contemner of Christianity, and a practical Atheist, he repeated to me that he "gloried in calling himself a perfect Frenchman." He confessed that his life was such a burthen to him, that he should long ago himself have brought it to a close, but for his dread of death: and still he spoke with pride and delight on the superiority of man's natural reason over "the absurd and fabulous delusions" of revealed religion. He considered the Almighty, in the light in which He has been made known to us in the Gospel of His blessed Son, to be quite * * * (I will not write it), but that, fortunately for the enlightened part of mankind, reason had shewn the real God to be far otherwise; and that he never would be so unjust and tyrannical, as to create any being with a view to his certain future punishment. I know not how far I am acting wisely in recounting, and indeed I almost shudder in doing it, the blasphemies which this poor old man uttered before me; but perhaps, it may not be without advantage to offer to the consideration

of others, a practical instance of the length to which *consistent* unbelief must inevitably lead. Need I say, how fervent a mental prayer I offered up to our gracious Father, that He would deign, even by my weak speech, to work an effectual change in this perishing soul: and I then endeavoured with all my might, and with all the solemnity and earnestness which such a subject required, to convince him of God's united justice and mercy, made manifest in Jesus. From using the weapons of scorn and contempt,—from taunting me with that weak credulity, which could induce me, *though a military man*, to visit, as I told him I proposed doing, the scenes where Christ suffered to save us, he latterly spoke with seriousness, and almost with feeling, though he sought to suppress it. I dined, and conversed long with him on this matter; but He, who searcheth the heart of man, alone knows with what success. He promised to call and see me in the morning; but, though we waited for him till near midday, he never came. May the God whom he despises yet be gracious to him! From the French physician's house I went, accompanied by the Greek, his interpreter, to that of Ibrahim Cachef, who is a great Turkish merchant, and enjoys for the present a nominal monopoly of all the cloth sold in Egypt: doubtless most of the profits find their way to the coffers of the

Viceroy. When I arrived, at about two o'clock in the afternoon, he was still asleep, and I was politely shewn into a miserable back-kitchen, there to await the great man's *reveil.* However, I endeavoured to derive the most advantage in my power from the delay, by conversing in bad Italian with my Greek companion, and listening to the wonderful feats he related to me of his countrymen against the Turks. At three o'clock a messenger from the Cachef announced that his master was ready to receive my visit. On entering, I found him to be an enormously fat Turk, richly dressed, but with a forbidding expression of countenance: he was comfortably reclining on embroidered cushions, and graciously pointed out for my accommodation a seat which was placed a little on one side of the cushion on which his feet rested. On preferring our request for the barge, he referred us to the Military Governor, appointed during the Pacha's absence; I concluded this was equivalent to a refusal; and on communicating my suspicion to the Greek, he at once confirmed it. I then drank the usual cup of coffee, and having taken my leave with as little ceremony as was shewn me, I set off for the Pacha's palace, where his delegate transacts business. He was seated outside the gate, on a fallen stone, and was engaged in judging, and ultimately sentencing, an Arab peasant, a very old man, for wounding a

tame pigeon: the Effendi, or secretary, was by his side. After having listened to what I had to say, he told me we could not be permitted to keep our present boat, as it was destined to be again sent up the river for more treasure. However he dispatched a messenger for the "Port Admiral," to enquire whether there were any boats at Siout, which could be transferred to us for a few days. The Admiral came in a short time, and informed him that four small boats were about an hour's sail down the river, and were at our disposal; and he promised they should be brought to us that very evening. During the period I was waiting for the Admiral's answer, several Turkish and Albanian soldiers came about me, but no one offered the slightest insult. They examined my sword minutely, and enquired the use of the sword-knot. One of them asked me if I was an Englishman, and if the English were masters of * Hindee. Just as I was on the point of quitting the Commandant, a Turkish military band struck up, and the airs they played were far from unpleasing, though the accompaniment was sadly noisy, there being no less than seven great drums. Finding at length that any further stay was likely to be useless in procuring what we wanted, I returned to my friends in the barge, and

found they had during my absence sent a few miles up the river for a khanja we had seen in the morning. It arrived late at night; and in the morning we engaged it, for * four hundred cruzes, to carry us down to Cairo, and to move or stop as we pleased by the way. In a very short space of time we had it cleaned out, which was quite an indispensable preliminary: our effects were shifted from the government barge, and we sailed from Siout a little before noon. As the wind had now again become contrary to us, (it is generally so in descending the Nile,) we only reached Menkabāt by sunset, and arrived this morning to breakfast at a sheltered spot immediately under the Gib-el-Abonfeda, the wind latterly having increased, and blowing quite a gale from the northward. After breakfast I sallied forth with my gun to visit the caves which we saw from a distance in the mountains. There were more than a hundred of them cut out of the limestone rock, mostly of one story, with several compartments, and some deep cuts in the ground, and recesses, about the size and shape of an ordinary grave. A few of the caves had two stories, communicating by a regular staircase hewn out of the rock; and I even saw one with three stories. There were in many of them apertures for doors and windows, and

* Thirty-three Dollars = £7 8s. 6d.

small recesses like cupboards; but the lower parts were generally buried in the accumulated sand of many years. Some of these primitive dwelling places were of difficult access, and perched among the rocks, like birds' nests; and a few had evidently been lately used by the Arab shepherds. Is it possible that these, and the numerous similar caves throughout Upper Egypt, were the abodes of men before the building of houses had become general among them? They are evidently too much exposed to view for the purpose of concealment, and are as evidently not intended *solely* for the burial of the dead, though their peculiar construction might lead one to conclude that the dead of each family were buried underneath the house, did not that hypothesis involve a great and seemingly almost insupportable inconvenience to the inhabitants. This, however, is a subject on which I must personally plead utter ignorance. The caves appear to have been visited sometimes by other travellers; for outside one of the principal of them, I found the names of two Englishmen written in charcoal, with the date of 1817.

January 18th.—Great Cairo.

We reached this capital at day-light this morning: having sailed early on the 15th from Aboufeda, and arrived at Miniet that night; at El Fesch on the 16th; and opposite the pyramid

of Dashour on the morning of the 17th. There, being hailed by a boat carrying the British Union Jack, we brought to, and found in her Mr. Salt, His Majesty's Consul General for Egypt, who was detained by adverse winds in his progress up the Nile, to visit some antiquities in the neighbourhood of Essouan. We passed the day with him, and sailed again a little before sunset. During our voyage down the Nile, the weather became very sensibly colder; and when the prevailing North winds blew, they seemed quite piercing to our Indianised constitutions. I scarcely need observe, in confirmation of what will be easily credited, from the united testimony of travellers, that all houses and boats in Egypt are sadly infested with most species of vermin. The "Light Horse," the "Red Cossacks," and even the "Scotch Greys," (their more vulgar names may not be whispered in English ears,) abound every where, and leave to the weary traveller but few minutes of uninterrupted sleep. For my own part, I have seldom been more thoroughly flead alive; and even the cold weather appears only to whet the voracious appetites of these Lilliputian cannibals.

We have been kindly received at Cairo by the English Proconsul, Signor Lavoratori, a very respectable Tuscan merchant: he has procured us two rooms in the house of a Frenchman, named Asselin, the same, I believe, who sold to

the British and Foreign Bible Society, a manuscript copy of the Scriptures in the Abyssinian language; and he gave us a good dinner at his own house in the evening, where every thing was served up quite in the Levantine style. Italian, or rather a corruption of it, is the best travelling language, even in Egypt, as individuals who speak it, are to be found in most of the principal towns; but Mr. Laboratori speaks also English and French with great fluency.

January 20th.

Yesterday, after breakfast, we sallied forth on assback, to visit the Pacha's new palace at Shubra, which is between three and four miles to the northward of Cairo. The external architecture is not striking, but the interior is fitted up superbly in the Turkish style. It has two stories, the lower serving for a summer, and the upper for a winter residence. We were first shewn into the Pacha's own apartment, in which was his bed, covered with cloth of gold, and placed in a small recess with folding doors at one end of the room, in which he locks himself up at night. From this we entered a large saloon, having a bath and dressing room on one side, and on the other the Ladies' apartments. It appears they are not indulged with beds and separate rooms, but occupy the * divans, which

* Turkish sofas, consisting of very broad high cushions, without frame-work.

are placed entirely round three sides of the chamber, where they all sleep together. The ceilings and wainscoatings were rich carved, profusely gilt, and painted with representations of eastern palaces, mosques, minarets, gardens, and flowers, the work of Grecian artists; and the *tout ensemble* had a splendid appearance, though it's beauties would not sustain a close and detailed examination. In the summer rooms below stairs, were fountains of water and *jets d'eau* in marble basons, to cool the air; and there was a brass bedstead of European construction, for the convenience of his Highness the Viceroy Pacha. From the palace we proceeded to the gardens, which were laid out somewhat in the old English style, with straight walks, cypresses, poplars, and flower beds: and we found occasionally diagonal walks meeting in a common circular or octagonal centre, in each of which a kiosk, or summer-house was erected. The gardens have been but lately planted; yet the trees seem thriving, and the whole well taken care of. All the walks are composed of blue and white shingle pebbles, stuck in edgeways, and arranged in fanciful devices: they are pleasant to walk on, and always dry. At the end of the garden farthest from the Palace, the Pacha is amusing himself in erecting, round a large artificial sheet of water, an enclosed colonnade, with several apartments

connected with it. In the centre of the colonnade, is a chamber with a large balcony for the use of the great man himself, from which he will enjoy the singular, and in Turkey alone not indelicate pleasure, of seeing his ladies bathe, and frequently, when he orders it, splash each other with water, and play various other pranks for his amusement. It promises to be at any rate a handsome building, and will be entirely faced with beautifully white polished marble; several of the pillars and cornices are already placed, and the whole will probably be completed in a couple of years. The marbles are hewn and sculptured in the Grecian Isles, packed up in cases, and so forwarded to Egypt. The whole of the works are under the superintendance of a European, no Turk being considered adequate to the undertaking. We did not return to Cairo till near dark. This morning at nine o'clock, we went to make our salams to the Viceroy Mahomet Ali. We found him at his town palace, the outer court of which contained great numbers of horses richly caparisoned, belonging to the different Pachas and courtiers either waiting to see his Highness or attending on him. On our arrival we were instantly admitted, and found the Viceroy plainly dressed in a long pink robe and Cashmere turban, and seated on a divan, upon which, though he did not rise to meet us, he motioned to us to

sit down. He was labouring under a cold, but his countenance expressed intelligence, and more of easy affability than is usual in a Turk. After sundry compliments on both sides, he began to enquire whether we had brought any news of Persia, and put several questions to us on that subject. He then enquired concerning * Sir John Malcolm, to whom we referred him, as being far better able than we were to answer satisfactorily his questions concerning the Persian affairs, he having been long resident at the Court of the Sophi. We were invited to take coffee, and to smoke with the Viceroy; and having staid about a quarter of an hour, we made our bows and retired. Just before we left the room, I asked him, whether it was safe to visit Syria, as far as Jerusalem? He replied, he thought it might be for an English traveller. On returning from the audience we breakfasted, and then sallied forth again to view the citadel of Cairo, the well, known by the name of Joseph's, and some of the better sort of Bazars. As soon as we had entered the first gate of the citadel, we mounted by a long narrow road, in which the massacre of the Mamelukes was consummated a few years ago. Without this vile and indelible blot in Mahomet Ali's life, he could

* This distinguished officer intended leaving Bombay a fortnight after us, and also meant to follow the same route we have taken.

not be regarded otherwise than as a great and even humane ruler; but neither the turbulent character of the Mamelukes themselves, nor the danger in which his government was repeatedly placed by their intrigues, can at all justify the atrocious deceit and violence of this cruel act: and however unwilling, as a simple traveller who has found unvaried attention and protection under his rule, however grieved I may be at the necessity of speaking otherwise than well of him, it could hardly be expected I should pass over such a spot in person, and make no mention of the dreadful scene, which must render it for ever memorable, even in the historic pages of Turkish cruelty. Fifteen hundred chosen Mameluke horsemen, superbly mounted, and splendidly equipped, proudly advancing in confident security, without suspicion and without precaution, were suddenly stopped; the great gates closed before and behind them on a given signal, and destruction poured in upon them from all sides. Their situation, in a narrow lane between two high walls, rendered them, as horsemen, utterly defenceless and helpless, while the grape and musketry continued to sweep through them, until * not one was left

* The Author subsequently found this assertion, made as it was to him by an eye-witness, not to be strictly true, as he afterwards met one Mameluke, who, though dreadfully wounded, escaped from the butchery with his life, and confirmed to him the remainder of the story.

alive to rehearse the fate of his comrades. Thus was the event related to me, by a person resident at Cairo at the period of it's occurrence. The Citadel is placed on a steep hill completely commanding the town, but is in itself at present a confused mass of ruins, with an occasional projecting bastion: the carriages of the artillery mounted on the walls, and in many cases the guns themselves, are totally unserviceable: they are of all sorts, sizes, and nations, and the spare shot promiscuously heaped together, without any regard to order or convenience. As a fortress, this citadel, so strong by nature, is quite defenceless against regular troops, and only serves to overawe the city. Beneath the principal northern bastion we saw the Viceroy's foundery for cannon, but were not permitted to enter it. At the distance we were from it, the works appeared to be proceeding with activity, and the guns and train very similar to those of the Russians. Nearly at the summit of the citadel is an ancient building, apparently of Saracenic architecture, called Joseph's Hall; and in front of it, but totally unconnected with the building, four beautifully polished granite pillars, two standing upright, and two lying on the ground broken; the pedestals and capitals are quite plain. At some distance from these is Joseph's Well. Doubtless this singular work has been described by most travellers who have visited

Cairo; I shall therefore not attempt to give more than a general account of it. We provided ourselves with a guide and lights, and then descended about half way to the bottom by a steep sloping gallery, cut out of the solid rock, winding outside the well, and having holes for air and light occasionally opening into it. The well itself is of great depth, and I should imagine the oblong square, which is it's form, to be about thirty-five feet by twenty, exclusive of the sloping gallery. Oxen draw up the water, by turning a large wheel, over which pass a number of earthen pots, attached to a long rope, and emptying themselves into a trough as they turn over the wheel. There are two of these ropes and wheels: the first reaches half way down the well, having a hundred pots, about three feet distant one from the other; and the second reaches to the bottom, to which we thought it unnecessary to descend, and appears to have as many pots as the first. Thus the lower wheel fills a large reservoir situated half-way up the well, from which the water is emptied out, and carried to the top of the well, by the upper one. The water, after all, is not particularly good, but would form a sufficient supply for the garrison of the citadel in the event of a siege. On our way home from Joseph's Well, we visited the several bazars; they are crowded with shop-keepers and other inhabit-

ants, to such a degree as makes it easily comprehensible how dreadful the ravages of the plague must be, when once introduced among them. We also went to see the market for black slaves, than which I never beheld a scene of more consummate filth, misery, and degradation. Men, women, and children, covered with every species of dirt, many of them *totally* naked, are huddled together, and crowded almost to suffocation, in dark and dismal cells under ground, which are never cleaned, and have no outlet except the strong gates opening on the slave bazar. From these dungeons they are brought forth for sale, like articles of merchandize, to every passing customer: and to complete the scene, most of the purchasers who came there while I was on the spot, were well-dressed females, with their faces veiled as usual. Is it not a remarkable contradiction, that they who consider it a deep offence to the modesty of their sex, should a man at any time chance to see their face, can yet become so reconciled by habit to the sight of slaves, in the state I have described, as to consider that sight not only tolerable, but as being also not at all unbecoming their own sex and condition? Poor Mr. Wilberforce! had he beheld this! Yet here, that eloquence, which, under the approving smile of Heaven, has procured the freedom of thousands by the decree of a British senate; and by the irresisti-

ble justice of it's cause, obtained the proclamation of the same freedom from many other civilized nations; would be poured forth in vain, it's motives misunderstood, it's object ridiculed and censured. How sincerely do I wish that every advocate for slavery, should any such still exist in our enlightened country, could visit Cairo, and acquire there the practical knowledge of facts, which must prove to them the real state to which the adoption of their opinions reduces those unhappy beings, in whom God has breathed a soul as precious as their own in the sight of Him, who purchased us all alike with His blood. More on this subject would be unnecessary; for I trust the friends of the slave trade in England, are as rare as they are powerless.

January 21st.—On the Nile.

I had agreed to travel as far as Jerusalem with Mr. G., an Irish gentleman, whom I mentioned as having visited us at Thebes, and to set out with him yesterday morning; but a strong gale springing up from the north-west, we deferred our journey. This morning, however, the wind having moderated, and become less directly adverse, we ventured to start. On our way to the boat we called on Osman Effendi, a literary Turk, who has resided much in Europe, and been for a considerable time at Paris. I was

greatly pleased with his manners, and he was good enough to shew us the Viceroy's library, with the care of which he is charged. This institution is yet in it's infancy; but, as Osman told me, it already contains about twenty-five thousand volumes, in several languages; and among these are some of the largest and most expensive European works, especially every one that could be found in any way relating to Egypt. Travellers of any degree of respectability are readily accommodated with the loan of any of them to read at their own lodgings: and a public reading-room is about to be opened adjoining the library, for general accommodation. We have only advanced a few miles this day, as the wind became less favorable in the afternoon.

January 24th.—Damietta.

We arrived here last night, after a cold and boisterous passage through the fertile Delta, which indeed well merits it's reputation. It is covered with villages and lands highly cultivated, but has no beauties of scenery, nor is it at all remarkable in any other way, at least as far as we could see. We have been received by the British Vice-Consul of this place, a Greek Arab, named Signor Micaele Seroor, with unbounded hospitality. He has given up to us a room in his house, which we are likely to occupy for

some days, as the weather is far too boisterous for an Arab * djerm to put to sea; and we have resolved on proceeding to the Holy Land by water, instead of crossing the great deserts between it and Egypt.

January 28th.

We are still detained at Damietta; but Signor Seroor has found a Turkish brig, about to sail for Caiffa, as soon as the weather will admit of her passing the Bogaz, or bar of the Nile: her Captain gives us hopes, faint ones I fear, of succeeding in it to-morrow. I remember having heard in former days, though with much doubt of it's being the truth, that there existed at this place a sort of *chicken manufactory:* the fact is, however, most correctly stated; for we went this morning, accompanied by the Vice-Consular Janissary, to a large half-ruined Arab house in the outskirts of the town, where we found an old blind Arab, who is at the head of the establishment. He for some time objected to our admission, particularly lest we should have any gold about us, which, he said, would certainly addle the eggs. Nevertheless we were at last graciously allowed to pass through two small apertures, one about three, and the other two feet square; from whence we emerged into a

* A clumsy species of vessel, with latine sails.

dirty narrow passage, on each side of which were several small holes, stuffed with straw. On opening one of these holes, we looked into a circular room resembling a very large oven, on the floor of which were several thousand eggs, laid on tow, and ranged in single rows round a small round hole, not unlike the funnel of a furnace, and through which, in fact, the necessary heat was communicated from a fire beneath. As my thermometer was unfortunately broken, I had no means of accurately ascertaining the heat of the place; but it did not exceed that of water moderately warmed, and was certainly under the degree which marks blood heat. We staid for some time in the passage, without finding that the temperature incommoded us in the least. The old Arab told us that it required twenty-two days to hatch the eggs: and we saw some, the shells of which had been lately broken, and all the chickens, except one, appeared lively and healthy. This singular mode of hatching eggs is totally unconnected with any influence of the climate, and might be practised any where, with reasonable hopes of success, if deemed expedient; but the young chickens, when hatched, should not be exposed too soon to the outward air. We found some European visitors with our host on our return; and wishing to see a little into the manners and characters of a class of men so commonly found in

these cities of the Levant, and so little creditable in general to the countries whence they proceed, I amused myself by entering into a long conversation with one of them. He is an Italian by birth, a native of Milan, and at present calling himself a physician, by which he contrives to pick up a scanty livelihood. He told me he was formerly a military man, and had risen in the Austrian service to the rank of Major: that the remarkably distinguished manner in which he thundered out the words of command at a review in the presence of the Pope, at Rome, so attracted the attention of his Holiness, that he sent for the Major to his palace, conversed with him familiarly, and treated him with the highest distinction. At a subsequent period, he continued, he became intimate with General Oswald, in the Seven Islands, who appointed him *cavaliere servente* to his wife; and the lady, he assured me, honored him with her peculiar friendship and attachment. After this he was induced to visit Jerusalem, where he was made first Companion, and then Knight of the Holy Sepulchre. On conversing afterwards with a respectable Levantine, concerning the misfortunes of this illustrious exile, he told me, that not only as I had anticipated, every syllable of the story was pure invention, but that Signor V.'s original profession was that of a juggler and mountebank! *proh pudor!* I would now

say a little of my host Signor Seroor, as he is far from being an ordinary man: low in stature, and of a dark complexion, his countenance expresses considerable vivacity; and indeed, considering the confined notions which must be necessarily generated by an education in so remote a corner of the earth, he exhibits more judgment and character than could well be expected. He professes, and I believe feels, a strong attachment for the English nation; and says, his utmost ambition in this world would be to have a patent of British Vice-Consul under the King's sign-manual, and not from the Secretary of the Levant Company. His chief foible seems to be that of magnificence in dress, of which he is passionately fond, and on which he expends large sums. He has ten different dresses of ceremony in the English, Spanish, Arab, and Turkish costume; and has arms and appointments, pipes, and jewels, without end. Among the arms I saw a really beautiful Persian scymeter of great value. With this foible excepted, his conversation is liberal, judicious, and entertaining; and his conduct towards us has been most singularly kind. He appears to me much respected, and even feared in this town; and when he walks out is treated by the people he meets, with deference and submission. He is very rich; has eight vessels of his own at sea, and a principal share in the one in which we

hope to sail to-morrow. On the whole, it would be difficult for a traveller to find a more agreeable host in so remote a country.

January 30th.

We are still detained in Damietta by the difficulty of passing the Bogaz: no ship has as yet left the port during the present season. Yesterday, thinking we should get off in the morning, we paid a farewell visit to Hassan Aga, the Governor of Damietta, who received us with the same civility we have hitherto usually met in Egypt. He is an old cavalry officer, and had fought with the English army against the French under Menou; but he is now laid up with the rich-man's enemy, the gout. He asked me many questions about India, and was delighted with a relation of some of the feats performed by the elephants in that country. We took leave, after smoking a couple of pipes; and on our return home Signor Seroor shewed us a curious modern Arab work, written at the express desire of the Grand Signor, parts of which he translated for us into Italian. It is a general but concise account of all the nations in Europe; and, as it does not enter into details, is tolerably correct. We were surprised and pleased to find our country-men spoken of in much higher terms than any other nation: next to us the Germans; and then the French. The

per contra remarks on the British, were, that they were *excessively jealous*, (this from a Turkish author!) and that the lower orders were brutal in their manners, especially the Irish, who were obstinate, and not so brave as the English. It is curious to know the unbiassed opinions of a foreigner, even when they are really erroneous, and especially so those of a half-civilized Turk. One of his countrymen asked me yesterday, whether I lived in England or in London? They all unite in loudly blaming us for paying so much deference to the ladies:—Are we or they in the right? How degrading to a man, say *they*, to condescend to stoop to pick up a lady's handkerchief when fallen! To do any thing when ordered by her! But, above all, how shocking a degradation to * kiss her hand! It is to be lamented that those of our fair ladies, who are fond of travelling, do not occasionally visit Arabia as well as Paris.

Without placing much reliance on what, as a stranger, I hear in this country, I have been so frequently told of the earnest desire of all the inhabitants, that some European power should come and take possession of it, that I cannot but pay some attention to their asser-

* The Turks and Arabs rarely see much of any Europeans, excepting Italians, among whom the custom of kissing a lady's hand, is considered precisely in the same light as shaking hands is with us.

tions. And they add, that in Syria thousands and thousands of yet unconquered and independent inhabitants, such as those of Mount Lebanon and others, would readily flock to an European standard. I am convinced that ten thousand Englishmen would effect an easy conquest of Egypt in it's present state, should it ever become the policy of England to wish it, in consequence of the disturbed condition and uncertain fate of Turkey. I have here assumed the dress of a Mameluke in an ordinary rank in life, as it is said to be scarcely possible in these times to travel to Jerusalem with a * Frank hat: not that I at all mean, or would ever be induced, to call myself other than what I really am; I merely seek, in traversing the country, to avoid unnecessarily exciting the attention, and consequent persecution of the inhabitants, by wearing the European costume.

February 1st.

As it is now blowing a gale of wind, we are still detained in Damietta, and are likely to remain so, for some days longer: fortunately, our kind host improves daily on acquaintance; and, were it not for my anxious desire to reach England by the end of April, I should not be much displeased with my detention. From him, we

* All Europeans in the Levant are called Franks.

procure much interesting information concerning the private lives and opinions of the Arabs. While we were in his house a story was told us, which, however ridiculous in itself, is, from it's characteristic nationality, not altogether unworthy of being repeated. Some time ago, the devil is said to have appeared to a certain poor Turk at Cairo, and asked him, whether he would consent to barter away his soul for the advantage of becoming a rich man? The Turk answered, that surely he would do * any thing to get money. The devil then told him, that he would change himself into a beautiful camel, and come every morning to his door; so that the Turk, selling him afresh every day, would speedily acquire vast wealth. Next morning, according to promise, the Turk found lying down before his door, the most beautiful camel possible, worth at least † nine hundred piastres. Determined to sell him at any rate that day, he led him to the bazar, and asked only three hundred piastres for him, which were instantly given by a rich old Turkish‡ Imam, who secretly congratulated himself, on having thus made the very best bargain in his life. No sooner was the price paid for the camel, than the Imam

* This is intended by the Arab story-teller as a sly hit at the Turkish character, and is not undeserved.

† Nineteen pounds (nearly). ‡ Priest.

conducted him home, brought him into the stable, and there carefully fastened him up. He then, as it was nearly the time of prayers, brought his bardac, (a sort of Turkish earthen pitcher,) full of water into the stable, and having performed the customary ablutions, turned his face towards Mecca, and dropping on his knees, began to call on Allah and Mahomet. What was his astonishment and terror, when he saw his new purchase put his head into the small bardac, the neck follow, the shoulders, and by degrees the whole body. He could not run to stop him, as, when prayers are once commenced, no good Mussulman, much less an Imam, would quit his position until they are concluded. He remained in utter terror: at length recovering himself a little, he screamed so loud that his children and servants came running to see what was the matter. When he told them that the new camel had walked into the little bardac and disappeared, and confirmed his words with the most solemn asseverations, that he had seen it with his own eyes, his children began to weep and lament, thinking their father's brain was turned. Soon after several of the neighbours came running in, to whom, with increasing vehemence, and enraged at his children's incredulity, he repeated the same story. The neighbours, equally convinced of the poor man's insanity, immediately brought

him before the Chief* Cazee of Cairo, in order to ask his advice. The Cazee, having listened to what the neighbours said, and himself hearing the Imam again repeat this extravagant history, told them he would soon shew them a way to make him tell the truth, and not scandalize all good Mussulmen with his absurdities: he therefore commanded him forthwith to be well bastinadoed. The great Cazee's sentence was immediately carried into execution; but seemed at first to have no good effect, as the poor Imam only became more enraged than ever, at this unjust and cruel treatment: the Cazee, therefore ordered the application to be daily renewed, and the madman confined during the interval. Exhausted by anger and suffering, though at heart still more furious than before, the Imam at last began to see the inutility and folly of persisting in his story, however true it might be: when, therefore, the guards and executioner came to him next morning, he asked them with much apparent calmness, what he had done to be confined and treated thus? They repeated to him the singularly false account, in which he had so long persisted: on which he replied, that certainly he must have been mad to have asserted so foolish a thing, but as he was now come to his senses, he trusted he should be re-

* Judge or magistrate.

leased. The Cazee, having heard of this change from the guard, cried out, "I thought I should soon cure his madness;" and all the people around shouted "Mahomet bless the Cazee! wise is the Cazee of Cairo! great is the Cazee of Cairo!" The Imam was released shortly after, and returned to his own house. No sooner had he arrived there, than he went to the stable, and found the bardac in the same place where he had left it. Having the curiosity to lean over and look into it, he instantaneously started back on hearing the camel roar from within, and was setting off to call in his family to be witnesses; but a moment's reflexion caused him to stop, and he cried; "Roar away, thou mischievous brute, till thou splittest the bardac; I will never again be bastinadoed for thee!" This genuine Arab tale was related to us by an Arab gentleman, who speaks Italian fluently, and seemed to enjoy in a high degree the well known Eastern talent, of story telling. In conversing with Signor Seroor this morning, on subjects connected with religion, he told me of a serious mistake made in an Arabic version of the Scriptures lately circulated among his countrymen. It is in the second verse of the first chapter of Genesis, where the word ريح (*Reeagh*), signifying "the winds," is used instead of روح (*Rogh*), which expresses "the Spirit of God." I asked him, whether he would have the goodness to

point out any other mistakes to me? He replied, that having discovered so great a one in the very commencement, he had concluded the edition to be a bad one, and had consequently read no more of it. Some Christian Arabs, he added, have expressed great anger about it, as they imagine, from this circumstance, that there exists a project for gradually introducing changes from the original Word of God. This is a most foolish and unfounded suspicion; but the remedy should, nevertheless, not be entirely neglected: and I doubt not the mistake will be rectified in the next edition of the Arabic Bible.

February 2d.

Being still detained here, and having many hours without any particular occupation, perhaps it will not be amiss to relate an anecdote I have heard within the day, which forcibly evinces the power of superstitious bigotry over the minds of the modern Greeks, who absolutely hold Christians of other communions in greater abhorrence than the Mahometan fanatics and idolaters who so grievously oppress them. At the first breaking out of the present war between the Turks and the Greeks, the son of a woman of the latter nation, who had entered into the service of a rich Turkish merchant at Smyrna, had the criminal weakness, in order to save his life, to submit to the rites of circum-

cision, and profess the religion of Mahomet. This circumstance occasioned in his mother the deepest distress; she appeared inconsolable in spite of all that her friends could do and say, to give her comfort. In vain did they exhaust every argument; in vain did they tell her, that the blow, however severe, was, as far as *she* was concerned, inflicted by the hand of Providence. At length one of them, a woman, said to the others, "You little know the way of consoling her; but you shall soon see that one woman's wit is better than all your's put together." She then went up to the distressed mother, and said to her, "Why do you weep? Ought you not rather to bless the goodness of Heaven? Had your son become a * Roman or a heretic, then indeed it would have been a sad case; but now he is only a Mahometan." The consolation was felt, and acknowledged. Since I have been here, I have heard some most extraordinary stories of an English lady, at present residing in a *ci-devant* convent on Mount Lebanon, whose intellects seem to be materially disordered, if not altogether overthrown. She is, however, greatly respected, and even feared, by the ignorant inhabitants of the country in which she lives, and has consequently much influence among them. Towards her own countrymen she expresses a strong an-

* Roman Catholic

tipathy. A short time ago, an English traveller wishing to see her, probably merely with a view to gratify his curiosity, and having made the attempt in vain on several occasions, at last left a note for her, in which he expressed his desire, in terms as polite as he could devise: the lady's answer was worthy of the ancient days of Sparta; "Sir, do you take me for an antique? Yours, &c. H. S." Having lost a favorite donkey, who strayed away from her house, she sent to the Pachas of Jerusalem, Acre, and others, a letter, mentioning her loss, and hoping they would asist her in the recovery of the animal. These Commanders, in order to oblige her, sent out patroles of horse in various directions, who all returned without effecting their object, and most probably without really giving themselves the trouble to attempt it. The several Pachas wrote polite letters to the lady, expressing their regret; and the Pacha of Acre, the one nearest to her place of abode, accompanied his letter with a present of two horses and a mule, to supply the loss. But the English heroine was not to be so easily satisfied: she instantly returned the presents, and wrote to say, that if the ass was not found, she would lay her complaint before the Grand Signor, at Constantinople. Three hundred cavalry were sent off without delay by the Pacha of Acre, with orders to threaten to set fire to the villages in her neighbourhood, unless

the inhabitants found the stray donkey. At last, after some difficulty and delay, it was recovered and restored.

At another time, she sent a messenger to the Pacha of Acre, with a letter, announcing the *accouchement* of this favorite donkey, and the fortunate birth of a promising young ass: and because the Pacha simply told the messenger, "he was glad to hear it," and did not make him such a present as is usual in these countries on the annunciation of good news, she had a very serious quarrel with him. On another occasion, a French gentleman of her acquaintance having been insulted by some of the inhabitants of Mount Lebanon under the Turkish government, and the Pacha having declined sending a military force at her request, to punish the insult, she sent to tell him, that if he did not instantly dispatch the troops she required, she would write to Constantinople, and procure an order for his decapitation. Some hundred horse were sent, the offenders' houses burnt, and their property destroyed!! She enjoys great popularity among the wandering Arabs, and the villagers in her immediate vicinity: and the Turks, though they detest her, are said to have a feeling of respect and fear towards her; which can only be explained by the idea which possesses them, of her unbounded influence in the Ottoman Court. It would be endless to re-

late all the mad pranks which are told of her, and most of them I believe to be strictly true. She went, dressed as a man, to visit the great Pacha of Egypt, with a suite of between thirty and forty persons. He rose to receive her on entering—an honor of the highest description among the Turks, and such as the present Pacha has rarely been known to pay to any other person. It is said, she wishes to be declared Queen of Palmyra, and sometimes styles herself so. If she persists in this, it may ultimately produce disagreeable consequences, though Palmyra itself is but a heap of ruins. Many other stories, some of them yet more extraordinary, have been related to me of our eccentric countrywoman, but unhappily, under the seal of secrecy: it may, however, be safely concluded from them, that she is nearly, if not altogether, in a state of mental derangement, though perhaps not sufficiently so to justify legal restraint, or the forcible interposition of her friends.

February 4th.

Yesterday Signor Seroor invited Mr. G. and myself up stairs, to pay a visit to his wife and her mother; which invitation is considered among the Levantines as a mark of great favor. We found them seated on handsome Turkish cushions, in a small room entirely covered with carpeting, except merely at the entrance door,

where there is a descent of one step, at the foot of which the slippers are left previous to sitting down. The mother was still good looking, and the wife very young, (only fourteen years old,) of a fair complexion, and decidedly handsome. She wore a white veil, covered with gold spangles, hanging from the top of her head, and descending gracefully over the shoulders. Her long and beautifully bright auburn hair hung loosely down, intermixed with silk ribbands, of nearly the same colour as the hair, which were studded with small pieces of gold, in the shape of coins; indeed I believe they were Venetian zechins. On her head, and partially concealed by the veil, was a small turban of pink and azure muslin, on the front of which, where the folds cross each other, was fastened a diadem, and two or three smaller ornaments, glittering with fine diamonds, and other precious stones. Her neck was ornamented with three rows of pearls, mixed with long crimson beads, and occasionally a gold coin pendant from it. The bosom was so slightly concealed by a covering of the finest and thinnest white muslin, and having a narrow opening in the centre, quite down to the waist, as would, according to our ideas of delicacy, not have been thought altogether becoming; though I am convinced at the same time, Signor Seroor would have been the last man to have permitted the slightest de-

viation of such a nature from the usages of Arabia. The gown was of dark crimson silk, with fancy devices of gold thread interwoven; and over it was a dark brown flowered silk mantle, open in front, and lined with crimson silk. A sash of white muslin confined her waist, and a valuable Cachemire shawl was folded loosely over it. The sleeves of the gown were long, but open at the wrist; and on the little finger of her right hand sparkled a brilliant, apparently of considerable value. The gown reached to the ancles; but they, as well as her little white feet, were bare, as she left her sandals at the door. I have thought this description of the dress of an Arab lady of the first rank, imperfect as it necessarily is, would not be unacceptable to the ladies of my own country; especially as it is not often that travellers are favored with an opportunity of seeing them. These ladies spoke but little, though they received us with politeness and ease; and they evidently eyed us with much curiosity. After we had been seated a short time, the young lady went out of the saloon, and soon returned with some excellent coffee, in little China cups, cased with silver, which she presented to us with her own hand, while, with true Arab politeness, we remained sitting. Our visit lasted about half an hour, and we were both greatly pleased with it. The only disagreeable fashion among them,

and we were informed it was quite universal, is the painting the inside of the eyelids of a jet black, with a preparation of antimony, in order to increase their brilliancy and effect.

In the afternoon we were invited to witness the marriage of Signor Facker, the Russian Consul's son, with a young Arab lady from Cairo. We arrived at the Consulate at about four o'clock, and sat smoking and drinking coffee in the Divan till seven, when we were summoned to dinner. Nearly eighty guests sat down at the table, which was literally loaded with, or, as Virgil says, "groaned under" the viands; the dishes, with their contents, being piled one on another, so as to constitute three rows of them, thus piled, the whole way down the centre of the table. The cookery, though I conclude it must have been of the best Arab kind, was detestable even to my palate, long as it has been accustomed to a variety of foreign tastes. On each end of the principal long table, at one of which the young bridegroom presided, were two huge pieces of light pastry, which he struck with a small stick, placed in his hands for the purpose, and breaking it, discovered in the inside a pair of live pigeons; substitutes, I suppose, for turtle doves. After we had eaten for some time, the bridegroom's health was drank with loud "*evvivas*," for such is the word used by the Arabs: after his, Signor

Seroor's; then ours'; then Signor Facker's (the Father); and lastly, "every friend of every friend in the house and out of the house." Each time, at the conclusion of the "*evviva*," the guests * rattle the bottom of their glasses against the table, as is done in European countries, and then the Greek † Procurator and the Priests, of whom there were several at table, sang a short benediction in chorus. The dinner of the principal persons invited being soon dispatched, we retired once more to the Divan, and left our plates and places to the second class, and the crowds of servants, among whom there was a complete scramble. We were compelled to sit in this vile Divan, *à la Turque*, until eleven o'clock. During this time we were liberally supplied with coffee, liqueurs, and pipes, and once with a beverage consisting of cinnamon water boiled with almonds, nuts, and spices, which we found excellent. Here we were each of us furnished with a long wax candle; but before we left the room one of our host's relations, accompanied by one of the Arab musicians who had been playing to us, (their airs and instruments resemble those of

* It is probable these customs are many of them taken from European manners, though the Arabs themselves believe them to be purely national.

† A clerical title, answering, I believe, to that of Archdeacon.

Spain,) came round to each of the guests, and made a collection of money, nominally for the music, but really to pay the various expences of the marriage ceremony; which being the custom only among the poor Arabs, when the requisite sum is beyond their means, was deemed by his visitors very unbecoming so rich a man as Signor Facker. The collection amounted to * three thousand piastres. After each person had individually paid his contribution, the musicians, like our bards and minstrels of old, chaunted out his name and praises in Arabic, proclaiming to the company the amount of what he had given, and invariably taking care to state it at a sum far beyond the *real* amount. We walked from the Divan in procession with our lighted tapers, following a band of music; and preceding the priests and the bridegroom, to the house of the young bride. There was nothing remarkable in the procession, except it's extreme slowness. At the bride's house we found an altar prepared, and very shabbily, though tawdrily adorned. This part of the ceremony, as it is conducted nearly according to the usual rites of the Greek Church, with all it's mummery, is scarcely worthy of description. Crossing of hands, genuflexions, a triple interchange of the two gilt-paper crowns on the heads of the bride

and bridegroom, and their walking three times round the altar, formed the principal part of the performance; and these outward acts were interspersed with a few Greek prayers rapidly muttered, which were neither heeded nor even understood. The bride, who entered the room soon after our arrival, was, as to her person, quite undistinguishable. She was dressed in a long robe of flowered silk, concealing her feet, and a coarse shawl over her head, descending on all sides so as totally to hide her figure: round her head and over the shawl, were a number of vulgarly-set rubies and diamonds, tied behind with a piece of *common twine;* and the same elegant material fastened a necklace of five rows of gold chain, but which only reached half-way round the neck. Unable to see in the least, the bride was led every where by her mother, who was also in a total eclipse, with the exception of her eyes: the ceremony lasted about half an hour. The bridegroom was a young lad of about seventeen, and personally handsome; but, as I was assured and believe, a confirmed ideot. We heard this morning that the cause of the long, and to us at the time, unaccountable delay of the Divan, was his decided refusal to allow the marriage to proceed: and it was with the utmost difficulty that his consent was at last extorted by his relations. The poor creature burst out into a foolish laugh with-

out cause during the ceremony; and I fear the bride's relations have made a sad sacrifice of her happiness to their own pecuniary interests. We did not reach home till two in the morning, nor get to bed till four. Though heartily tired with our day's work, it's novelty afforded us satisfaction, and reconciled us to the fatigue.

During our residence at Damietta, I have had several conversations with Signor Seroor, on the subject of the Christian Religion. Born at Damascus, and educated in the principles of the Greek Church, he retains very few of it's prejudices, and none of its absurdities: his own knowledge of Scripture is considerable, and he fully admits the main doctrine of the great atonement: his life too appears to be moral, and his honour and character unimpeached. An earnest prayer, that God may grant to his religion that vitality and efficacy which it yet wants, is the best return I have it in my power to make for all his kindness. He readily promised me to assist the Bible Society to the best of his abilities, should they ever require his services; and indeed I am convinced he would be a most faithful, able, and disinterested agent. He also promised to send me news occasionally of what may be passing in Egypt.

February 11th.— Tyre.*

On the 6th, at nine o'clock in the morning, we embarked at Damietta in an Arab Dow, and after an easy pleasant sail of ten miles, reached the so much dreaded Bogaz. Two miles higher up the river we were detained for an hour at the Pacha's Custom-house; but on presenting a short passport signed by the Aga of Damietta, we were allowed to proceed without any examination of baggage. The Custom-house is built under the guns of the † most respectable looking fort I have yet seen among the Turks and Arabs; but I could only obtain a distant view of it. There were also two or three Martello towers lower down the river, which from it's narrowness is completely commanded by them: one is erected immediately above the Bogaz. This Bogaz is a strip of hard sand, about fifty yards in breadth, extending entirely across the mouth of the river, and occasioned probably by its waters contending with those of the sea. When we passed it, I question if the depth of water on it exceeded five feet. Our small light Dow struck the ground at least thirty times; and it is only in very smooth water that it can be passed at all, as there is no tide in the Mediterranean. Many vessels are annually lost upon it, the ex-

* Pronounced by the Turks and Arabs "Seur."

† The Author has since learned, that it was constructed by the engineers of the French Army of Egypt.

pence of which would be sufficient to pay lighters for keeping a passage through it continually clear; and I think this might be effected the more easily, as the bed of sand is so hard, that when once removed, it is not likely to be filled up again soon. We were brought by the Dow at half-past four on board our vessel, a small Turkish merchant polacre brig, which is destined for Caiffa; and in a few minutes we made sail, the wind being moderate, though contrary. We had for a considerable sum hired the whole cabin of this brig for ourselves; but the Captain, with genuine Turkish honesty, had filled it nearly up to the roof with bales of merchandize, leaving us the small after-locker to eat, drink, sit, and sleep on. By piling up the bales still more, we afterwards contrived room for our servants to turn in the cabin; but that was all we could effect. On the 8th and 9th, we were off the ancient promontory of Casius, still called El Kas; on the 10th, five and twenty miles from it in a North-easterly direction. All this time it was blowing strongly, and generally foul; but on the morning of the 10th, a complete gale set in from the South-West. During the night the gale had increased so alarmingly in the Captain's eyes, that he ordered, though I think without sufficient cause, part of the cargo to be thrown overboard, with a view to lighten the brig a little, as she was deeply laden. When I con-

sider that we were in a vessel manned by Turks, totally ignorant of our position, and either unable or unwilling to furl the sails when it blew hardest, so that I was in momentary expectation of seeing the masts go by the board, I cannot but feel grateful indeed to the Providence who watched over and delivered us. The first mate, a Greek, came to me in the night, to ask if I could tell them where they were?—a singular question from a ship's officer to his passenger! At last I persuaded them to steer for the land; and it was fortunate we did so: for instead of finding ourselves off Caiffa, whither we were bound, we had been carried as far to the westward as the latitude of Tyre, where we at length arrived in safety at eight this morning, and anchored under the lee of the ancient Tyrian breakwater. We thought the fleas in Egypt had been tolerably active and numerous, but they were nothing to the swarms on board the polacre. Once only has it ever been my lot to feel the annoyance of them yet more strongly, and that was in an ever-memorable bed, in a Portuguese village between Redinha and Abrontes. This persecution, when added to a constant gale, a wretched confined locker, and no space to walk on deck; too dark to read, and constant visits under some pretence or other from our crew, several of whom chose to sleep on the bales in the cabin, has made the first part of our

pilgrimage to the Holy Land, nearly as painful as his, who resolved on walking there with parched peas in his shoes. I might also mention that none of our Turks reminded us, unless by melancholy contrast, of the odoriferous sweets borne on the spicy wings of Arabian breezes. But "*n' importe*," as our lively neighbours say; we are at last actually arrived in this celebrated country, and in one of it's formerly most celebrated cities; which however is now an existing monument of the fulfilment of the Divine vengeance against her, which ancient prophecies had denounced. Her superb palaces are * buried in the sea, or covered with accumulated sand; a few of their proud columns are still standing, and appear to rise out of the bosom of the ocean; and many, lying prostrate, are visible beneath it's waves: some few, of polished granite, are scattered about her now miserable streets; for Tyre, the "crowning city," is become a poor small Arab fishing town, a place for fishermen to † "spread their nets:" ancient magnificence and modern wretchedness meet the eye in melancholy contrast, and relate in characters of adamant what she was, and what she is:—all this has happened, "that the Scripture might be fulfilled." The ruins of her superb moles, to the N. W. and S. W., are still nearly level with the

* Ezekiel, ch. xxvii, v. 32 † Ezekiel, xxvi, v. 14.

surface of the sea, and afford good protection to vessels of small burthen. There was one, however, wrecked and totally lost before our eyes in the gale of last night, and all hands on board perished! Mount Lebanon is partially in sight, buried in clouds, though occasionally with a snow-clad summit breaking through them. The peninsula on which Tyre stands, is not now half a mile across in its greatest width, and about a mile long; much has been gradually swallowed up by the encroachments of the sea. The remains of a Church, of an indifferent architecture, apparently Grecian, are the only interesting ruins that I saw; but my companion Mr. G. tells me he has discovered a small antique altar, without inscription, but having rams' horns with wreaths between them; it now lies on the ground, serving as a step to a Turkish fountain!! We are in the house of an Arab Christian named Signor Seraphim, who has received us hospitably, and procured us four horses and two camels; with which, by the Divine blessing, we hope to reach Acre to-morrow. The Arab ladies here do not wear the hideous Yatchmacs, or black masks, like the trunk of an elephant, over their faces, as is the fashion in Egypt; they merely conceal their faces modestly with their veil, while a stranger passes.

February 13th.—Nahem.

We set off from Tyre yesterday, mounted on donkies, instead of the promised horses, at about half-past nine in the morning, with the hope of reaching Acre at night. The first part of the road passed over the mound, which was thrown up formerly to connect the island of Tyre with the main land, and to change it, as it now is, into a peninsula. The road led us afterwards for some miles through low grounds partially covered with green corn: it then ascended a steep rocky hill, sometimes perpendicular, and sometimes hanging over the sea, which broke against its base. This road was cut through the rock by the Romans, and many parts of it are still entire. The stones with which it is paved are rough and of unequal sizes; and there is an upright stone, in shape like a common English milestone, though not quite so high, exactly at every forty paces. Among these hills we passed some ancient towers, built without mortar or cement, and having evidently served in former times as watchtowers, and as a connected chain of military posts. We also perceived at a distance several ancient ruins, and went to examine one of them; but they were too much damaged for any but decided antiquaries to judge what they may once have been. From the summit of the hill, we enjoyed a magnificent view of Tyre, which must formerly have had a truly noble ap-

pearance, with its palaces and temples jutting out into the sea far beyond the strait line of coast which borders it to the North and South. When we had arrived at that part of the road which is opposite Nahem, and which is about half-way to Acre, we were arrested by a Turkish guard, who occupied a small * khan, near a ruined Roman tower by the road side, and our passports demanded. Unfortunately, having been driven by the late gale out of our true course, and landed at another place, and expecting to reach the residence of the Pacha of Acre in the course of the day, we were not in possession of any but our Indian ones, as in Egypt, under Mahomet Ali, they are not required from European travellers, neither did we imagine they would be more requisite here. The guard then attempted to detain us, seizing the bridles of our asses; but I, very improperly, knowing the unpleasant consequences of such a detention, and unable to explain myself to the Turks, forced my way through, and Mr. G. followed me. They then laid hold of my Greek servant, Haleel, and had a scuffle with him, attempting to wrench from him my sabre, which he was carrying. One act of impropriety often leads to another. I now presented my double barrelled gun at the guard, threatening to fire, if they did not in-

* A sort of empty Inn, of which there are great numbers in the Turkish dominions.

stantly leave him alone: the whole of the guard, consisting of eleven men, took to their heels, as if they had been Chinese, and concealed themselves in the Khan, where they had previously secured our guide and donkies. They then roared out lustily to the Arabs of the neighbouring hills, to come to their assistance, who soon made their appearance in twos and threes from various points. Our situation became now, to say the least, embarrassing; more especially as we knew our camels and baggage were still further in the rear, and would certainly have been captured, if not plundered, had we ourselves proceeded to Acre alone. With feelings of shame and self-reproach for my unchristianlike precipitancy, I now resolved to make a partial submission; and explained to them, as well as I could, that they should send for the nearest village Scheikh, and I would await his decision: he was sent for, and speedily made his appearance. When he arrived they began to triumph, and attempted to seize my gun; but knowing that our being actually disarmed, might prove the signal for the worst treatment, if not for our destruction, and not thinking it becoming in a British officer to give up his arms without resistance, I snatched a pistol from my girdle, and threatened to shoot the first who touched me. They drew back, and left me alone, continuing however to make use of the most menacing ges-

tures. I now walked up to the Scheikh, and soon found, through an interpreter, that we must be content to remain as prisoners of the Arabs, keeping our arms, until a messenger could be sent to Acre, and return with the necessary passports from the Pacha. I instantly dispatched Haleel, accompanied by a Turkish soldier, with a pencil note to the British Consul there, explaining our unpleasant situation; and I hope he will return by two o'clock this afternoon. We proceeded, surrounded by a posse of Arabs, to their village in the mountains; and on arriving there, were shewn into a wretched hovel, consisting of one room, in which there slept last night, besides ourselves, seventeen Arabs, three horses, two camels, and six donkies; the small fry were numberless. The Scheikh hospitably provided us with an Arab dinner, such as it was, and we were grateful for it, being convinced it was the best in his power to procure. The bill of fare was as follows: thin rice with a few bits of roast meat, cut quite small, to season it; * yaourt, and unleavened dhourra cakes, of about the size and thickness of very thin pancakes. We sat down to this feast altogether, servants, camel drivers, and beggars, and afterwards enjoyed our coffee and pipes, and entered into conversation as well as we could. I felt a

* Arab name for sour milk of the consistence of jelly.

few pulses at their request, as it is taken for granted by the Arabs, that all Europeans are skilled in medicine; and then gravely ordered one or two trifling remedies, such as are at least incapable of doing harm. The Scheikh himself was among my patients, and declared this morning that he was all the better for the medicine he had taken. It was merely a little Cheltenham salts; but the success has, as usual, brought in fresh cases for consultation. At nine o'clock, I spread my cloak on the ground, and retired from the company as far as I could, into a corner of the room; but assuredly not to rest: for the fleas were as numerous and ravenous as on board the polacre. Almost all the Arabs, &c. &c. are to sleep in the room with us, as was the case last night; and at this moment, while I am writing, there are seventeen of them sitting round a large fire in the centre of the hovel, and employed in eating coarse dirty rice, rolled up into balls with their hands, and bolted, as physic is by horses. We are most anxiously looking forward to the return of Haleel, though in truth the rain, if it increases, will prevent our setting out, and force us to pass another night with our asses and Arabs.

February 14th.

We are still here, to our sorrow, owing to some inexplicable delay at Acre, and have been re-

moved from the public hovel where we first lodged, to another smaller hovel, which we have to ourselves; but into which the rain enters through the roof in so many parts, that we cannot find a dry spot for both of us to lie upon. Mr. G., whose health is delicate, will, I fear, suffer severely from this adventure: but I trust it cannot last much longer. Yesterday, between the showers, I was permitted to take a walk among the hills; which seem to be abundant in aromatic herbs: and numerous fruitful spots appear among the vallies and small ravines. Even in this miserable hamlet, are to be found in the Scheikh's garden, peach trees, almonds, dates, pomegranites, figs, and several other fruits. A beautiful sea view lies before us, terminated to the North, by the mosque and ruins of Tyre; and at the foot of the hill on which the village stands, close to the sea, rises the ancient Roman watch-tower, the scene of our unfortunate rencontre with the Turkish guard.

Noon.—Haleel is this moment returned with our passports, and we mean to start forthwith.

February 15th.—Acre.

Very soon after the arrival of my Greek servant at Nahem yesterday, Mr. G. and myself set off, leaving our baggage to follow this morning. The first part of the road was bad, passing over a steep and lofty rock, overhanging the sea,

whence Acre and Tyre may both be seen. The rain fell heavily in showers, and swelled several mountain streams; which, combined with the deep sands through which the remainder of our way led us, so retarded our progress, that we could not reach Acre until five o'clock: we then found ourselves unable to enter the city, as the gates are always closed, in these troublesome times, at half-past four, and the keys taken to the Pacha's palace, where he himself has the custody of them. We contrived to pass a hungry, and according to custom, (thanks to the fleas,) sleepless night, in a sort of room for garden tools; and this morning, after about half an hour's delay at the gates, we were admitted into Acre, and procured a couple of cells in the Roman Catholic convent. They were quite a luxurious habitation to us, after what we had gone through since quitting the shores of Egypt. We were indeed most happy to find ourselves at last in this so famous city, and hope soon to reap the fruits of our late labours. The fortifications of Acre have a handsome appearance from the exterior, but are not in themselves strong, though there is a good ditch, and two distinct walls. Such as they are, they are sufficient to baffle for a long time any but a well-provided European force. We visited that part of the wall, where the breach was effected by Buonaparte; and the garden where the unsup-

ported head of the French column of attack, consisting I believe of two hundred grenadiers, was cut off to a man, at the last assault. This garden is but a little distance in rear of the breach. A few of the grenadiers penetrated into the inner garden of the Serai, and actually demanded of Djezzar Pacha himself, "where they could find him?" He coolly pointed with his finger towards the palace; and they were immediately afterwards all destroyed. Most of the fortifications were constructed by Djezzar's order. They are amply provided with guns; but, as usual, most of the carriages I saw were rotten. The walls are very high, and flanked merely by towers and small angular projections. Several buildings are erected close to the glacis, which, if not destroyed, would materially assist an assailing force. The only gate I saw, at any rate the only one open, was on the South-east face, close to the port. The mole belonging to the port is rapidly hastening to destruction. The present Pacha, Abdallah, is said here to be a very rapacious, though not a sanguinary character. He is a young man of twenty-six; and his person is pleasing. The only well substantiated proof of cruelty I have heard alledged against him, is the fact of his having ordered to be put to death the prime minister of his uncle, the late Pacha, a Jew, who had been previously mutilated by the ferocious, though

able Djezzar. He is indolent in transacting business; and is said, (but I heard this only from the English party,) to favor them more than the French and other nations. His avarice naturally renders him odious to his subjects, and has reduced the once flourishing trade of the place to a low ebb. The bazars, though well built, are but indifferently supplied with goods; and most of the shops belonging to the Jews are at present closed, in consequence of a heavy arbitrary demand of five hundred purses, which they declare they are unable to pay. This evening we went to pay a visit to Signor Katafago, the Imperial Vice-Consul, and the richest and most respectable inhabitant of the place. He gave us an entertaining account of the passage of H. R. H. the Princess of Wales, in her way to Jerusalem. On arriving at Acre, where she landed, she was received into his house, and was treated with every mark of honor and respect. The Pacha was greatly embarrassed what to do with her; and was rather suspicious as to the object of her visit: but he gave the most positive orders she should be supplied with every thing she required, and that all possible honours should be paid to her exalted rank. It is easy then to imagine the great, and as his countenance expressed, not unentertaining horror experienced by Signor Katafago, when Her Royal Highness, on commencing her journey, re-

fused to mount one of the Pacha's horses, and preferred an humble ass. Her casket of jewels was stolen on the road, but recovered without loss. It had been placed on a mule's back, as an equipoise to a small *barrel of rum*. The Signor is also well acquainted with the English lady of whom I mentioned some anecdotes, related to me at Damietta: and out of respect and politeness, he accompanied her on her excursion to Ascalon, to dig for statues and antiques. One day on the way, her physician came to Signor Katafago, and told him he had his lady's order to administer to him a dose of physic. In vain the poor Signor pleaded in excuse perfect health; the lady chose that the whole of her followers and establishment should be dosed, and would not hear of his being excepted. He *says*, however, that he did not submit;—*credat Judæus*. On another occasion, being angry with the Aga of Jaffa, for refusing to assist her in her antiquarian researches, she threw herself back on his divan in a passion, and, with a threatening gesture, bade him beware, or "she would smash him like glass!" (an exact translation of her expression.)—But enough of this singularly deranged being.

February 16th.

We left Acre on horseback this morning at half-past nine, and rode along shore round the

bay at a sharp pace, so as to arrive at Caiffa at half-past eleven. On our way we saw four wrecks of vessels, lost this season, belonging to Mahomet Ali, of Egypt. About two miles before reaching Caiffa, we crossed the river Kishon, so often mentioned in scripture, at it's mouth. We stopped in the village, and put up our horses at the cottage of a Neapolitan friar, formerly belonging to the convent of his order on Mount Carmel. After refreshing ourselves with a little fruit which he offered us, we set off on foot for the mountain, which is three miles distant from the town. The Convent, and a Greek Church which formerly stood on it's summit, were destroyed about eight months since, by order of the present Pacha of Acre: and the French Consul, under whose protection they were usually considered to be, after having been imprisoned by him for five months, proceeded immediately on his release, to lay the business before the French Ambassador at Constantinople. The Pacha's alledged reason for destroying these buildings was, lest some of the men from the Greek squadrons should land and take possession of them. So chimerical a fear would not have caused the destruction of a Turkish Mosque. But it is time to advert to a subject of higher interest.

No one who reverences his Bible, and loves those associations which tend to recal it's sacred

pages to his mind, could avoid experiencing feelings of deep solemnity on finding himself placed on this celebrated mountain ; and, if tradition can here be relied on, probably on the memorable spot where, at His servant Elijah's prayer, the Deity vouchsafed so magnificent a display of His power to the surrounding thousands of Israel. The exact place is said to be where the Catholic altar now lies in ruins ; nor indeed could a more appropriate and commanding spot have well been chosen. Breasting the waves of the Mediterranean with a precipice almost perpendicular ; and having a boundless view to the westward, over it's distant waters ; it discovers to the North and South a long extent of coast, terminated by the horizon alone ; and to the East, looking inland, most of the chief mountains of Israel, including the remote and snow-clad summits of the great Mountain of Cedars. Fragrant and flowery, as the poet with so much truth describes the "top of Carmel," and pregnant with recollections of days that are gone, the sacred scenes presented themselves to my imagination almost with the force of personal identity and remembrance. There once the Priests of Baal vainly invoked their idol, cutting themselves with knives after their manner. Here the Prophet of the Most High God stood alone, looking on with severe and solemn mockery : and then the glorious moment,

when on the descent of the promised fire from Heaven, erring, but repentant Israel, burst forth in irresistible conviction, with the cry of "The Lord, He is the God; the Lord, He is the God!" I cannot but gratefully acknowledge, that the feelings of delight, which this day's scenes have produced, have wiped away every unpleasant remembrance of past dangers and fatigues from my mind: how much more then will the sight of "The Holy City," should it please God to carry me there in safety, amply repay them all! On our return from Carmel, we again crossed Kishon, (on whose banks Elijah slew the four hundred false Prophets of Baal,) and reached Acre in the evening. When we attempted to enter in at the great gates, the guard stopped our horses, and ordered us to dismount; but the Cancelière, as he is styled, of the Consulate, who was with us, declined compliance with the order. We rode away for a few minutes; and then, on returning, were admitted on horseback. Mr. M'Michael, the Cancelière, has sent in to the Pacha a complaint of this treatment: what will be the result I know not; nor indeed do I much care about it: with Carmel in one's head, and the Majesty of Jehovah, as it were, before one's eyes, petty matters of this kind cannot but sink into a just insignificance. I have given over in charge to Mr. M'Michael the Syriac Testament, entrusted to me by the Syrian Me-

tropolitan, for the Patriarch of Antioch; and he has kindly undertaken to forward it safely to it's destination.

February 18th.—Nazareth.

We quitted Acre at ten o'clock yesterday morning, but did not reach the Roman Catholic convent of this place till near six, though the distance is usually performed in six hours. But in consequence of the late heavy rains, the roads were so deep, and it rained so hard at times during our journey, that it required two additional hours to complete it. The last portion of the road down the mountain, at the foot of which Nazareth is built, was so steep and slippery, that all our baggage mules, and three or four of our party, met with several falls; and it is a great mercy that no serious accident occurred, as the road sometimes passed over perpendicular precipices. All the Monks were at dinner when we arrived at the convent, and it was some time before we could get into any room, as it is contrary to their rules that they should on any occasion be disturbed during dinner. However, they made ample amends for the detention, by setting before us an excellent supper. Our road yesterday crossed a deep marshy plain, for about two hours; and then wound among the hills; where many of the surrounding prospects would have been beautiful,

but for the scarcity of well-sized trees. There were plenty of dwarfish oaks, and occasionally a few olives. Half-way, or nearly so, we passed close to Sheffämmer, a village, where Scheikh Dar, a celebrated adventurer in this country, built a strong castle for his son. It served afterwards as a *depôt*, and was the principal hospital station of Buonaparte's army during the siege of Acre.

This morning the Dragoman of the convent accompanied us to visit what is most worth seeing in Nazareth. It stands precisely on the same spot with that Nazareth where Jesus passed so many years of humble unobtrusive life; being "subject to" his father and mother. We were first shewn the stone table on which, in His latter years He is said to have been accustomed to dine with His disciples. It is a large rock, projecting from the mountain, quite smooth at the top, and flat, though uneven. It's shape is nearly that of an oblong square. It is now enclosed, as are all the other relics, (called by the Monks "*Sanctuaria*,") in a small Chapel, and is greatly venerated by the Arab Christians. We saw next "Joseph's workshop;" and the building where our Saviour, according to *mere local* tradition, is said to have gone to * school. However justly and reason-

* John, ch. vii, v. 16.

ably we may doubt the truth of many of these traditions, it is not while on the spot that I would seek to arraign it, provided there be nothing in the tradition itself contrary to what is contained in Scripture. Mountains and rivers still continue to exist, and are a sufficient evidence of their own identity; nor is it unreasonable to suppose that the early Christians may have preserved in their memory, and handed down to their children, accounts of events and places, in which they must have taken an interest peculiarly deep. This, therefore, is the line I would wish to draw, without at all requiring or expecting others to conform to my views:—I will not allow myself to disbelieve those accounts of *places*, which, on closely consulting the Bible as my *only* guide, I have reason to think *may* be true; and I will decidedly reject every history of them as fabulous, to which the Bible makes no allusion. There is, however, one thing, which must interest the Christian traveller; namely, that these several buildings in Nazareth, whether tradition assigns them rightly or not, wear every appearance of having existed at the period when our Saviour resided among them. They are constructed of rude massive stones, much crumbled and weatherworn, and unlike any other buildings in the place. Some time after our return from these visits, we walked to the top of a hill, about a

mile off, whence we had an excellent view of Mount Tabor, distant four miles; Hermon, two; Carmel, seven; the Mountains of Samaria, at a considerable distance; and the long and fertile plains of Esdraelon, stretched out at our feet. In the opposite direction Nazareth, and it's cultivated valley, lay before us, backed by the steep stony mountain, at the foot of which it stands. What a view for a Christian! What an increased interest I shall now take in the historical and descriptive parts of the Holy Writings!

Nine, P. M.—We returned, about two hours ago, from a nocturnal visit to the Church of the convent, which is built on the supposed scite of Joseph and Mary's house. The Church is small, but designed with taste and elegance. We descended by a flight of marble steps to a cave, in which was a beautiful altar, dedicated to the Virgin, said to occupy the spot where she slept. The roof is solid naked rock, exactly in the state in which it existed in her days. Further in the rock are several excavated apartments, one of which is fancifully supposed to have been her kitchen. In another place is an opening in the rock, forming the window by which the Angel entered at the Annunciation; and a broken granite column, hanging singularly from the roof, and totally unsupported, (there being a space of two feet between the upper fragment

and the lower,) marking the spot on which the Angel stood, while he delivered his message. Over the altar is a painting, which gives a pleasing representation of this event. On the whole, I have seldom seen a Roman Catholic Church built and ornamented with so much real taste, and so little of their usual tawdriness. We propose making another visit here by daylight, on our return from the lake of * Tiberias, where, if it please God, we hope to be to-morrow evening: The weather, however, to-night, continues to wear a sadly unfavourable appearance.

February 22nd.—Nazareth.

We set out yesterday, as proposed, and after a two hours ride reached Cana of Galilee, a miserable Arab village agreeably situated on the slope of a stony hill, and looking down on rich, though but half cultivated plains. About a mile before entering the village from Nazareth, and a little to the right of the road, is a fig tree, which marks a spot where our Saviour is reported frequently to have sat in retirement with his disciples, expounding to them his doctrines, and teaching his gospel. From it there is a pleasing view of Cana, and the valley below. Close to the village is another tree planted, where Jesus at the marriage feast changed the water into

* The modern name of Tiberias is Tabaria.

wine. It is singular, that though there are now no Christians in the village, all the marriages are celebrated under this tree, in commemoration of the miracle just mentioned. Not far from the tree is a beautiful well of ancient structure; and as it is the only one in the vicinity, it is not improbable that it really is, what tradition calls it, the self-same well, whence the water was borne to * "the governor of the feast." I saw with pleasure several "waterpots" of an antique shape, with which the Arab women come to fetch water: they are of brown clay, and about two

feet high; small at the bottom, with a narrow neck, and a wide mouth; there are two circular handles fixed to the neck. Our route continued to lead us through a country generally mountainous; and when we were within five miles of Tiberias, we visited the spot where our Saviour is said to have delivered his "Sermon on the Mount." There is a granite rock rising four feet above the summit of a sloping hill, against which tradition asserts that He leaned his back as He spoke. If it be true He must have faced the North, with ancient † Bethulia ‡ towering on an opposite mountain; and to the East He

* John ii, v. 8. † Its modern name is Safet.

‡ Vide Matthew, v. 14.

commanded a beautiful prospect of the Galilean sea, and the mountains which environ it. From the West and South, the ground descends as far as the rock, with so gentle an inclination as to be almost a plain; and there is * "much grass in the place;" so much so, that it is to the neighbourhood of this very spot that the modern Pachas of Acre annually send their horses to graze. The place pointed out as the scene where the "five thousand" were miraculously fed, is only a few yards further on towards Tiberias. The Lake of Gennesareth, of which we had so fine a view from the mountains above it, is surrounded on all sides with them. The scenery is beautiful, as far as it can be called so without trees; and the entrance of the Jordan into the lakes is distinctly visible. The ruins of † Capernaum are on the right bank, near its mouth. As we approached the lake, the clouds, which had long been darkly gathering on the tops of the mountains, veiling Safet from our view, rolled massively and rapidly down their sides, and burst in peals of thunder over our heads. Passing away to the Eastward, they opened to us occasional and partial views of the lake; on the surface of which, though the lightnings flashed, and the winds blew all around, there yet remained a dark and deep tranquillity, which recalled forcibly to

* John vi, 10.

† Pronounced by the natives Kapper-nāoum.

the mind that striking display of almighty sovereign power, when the storm obeyed the command of "Peace," and the raging waters were stilled by the voice of the Prince of Peace. The whole scene, viewed with feelings and imaginations wrought to a high pitch on first visiting these sacred waters, was truly sublime; and in fact there is a something which, though pleasing, is inexpressibly awful, in wandering among mountains and vales, where Jesus passed so great a proportion of His life, and where most of His miracles were performed. The scenery of Gennesareth is peculiary calculated to increase that awe: every spot seems as though His feet had pressed it, and every place we stood on seemed as "Holy Ground." We entered Tiberias in the afternoon, and visited an ancient Church, close to the margin of the lake, which occupies the site of St. Andrew's house, the walls of which are said to have remained from his days. Modern Tabaria is a miserable village, surrounded by Turkish walls and towers, and in itself unworthy of notice; it is however built on the foundations of the ancient ruins, and there remain large mouldering fragments of the old walls, for nearly a mile South along the banks of the lake, the widest part of which is opposite the town, and from five to six miles in breadth: the whole length is considered fourteen miles. The waters have a dark appearance,

from the high mountains which enclose them, but their taste is remarkably pleasant: we had some of their fish for dinner, a species of perch, which were good, but not perceptibly different in flavour from those of our own country,—at which I doubt whether I did not feel half disappointed. Jews in considerable numbers inhabit * Tabaria, among whom is one, who is supposed to be rich, but who enjoys a precarious protection from Turkish rapacity, by having been for many years Austrian Vice-Consul at Aleppo: he has come to this place, like many of his brethren, that he may die and be buried in the land of his fathers. The next morning, (I amcontinuing this account on the 23d,) we rose early, and proceeded Southward, down the lake, by a road at the foot of the mountains, and generally close to the water's edge. At a little more than a mile from Tabaria, we passed some hot springs, which run in small streams smoking into the lake: there is a small house built over the source of these springs, which was quite full of sick and lame persons using the waters. In two hours time, we reached the Southern extremity of the lake, and sat on our horses examining and sketching the ground about the spot where the Jordan again rises from it: in fact

* The reputation of this place for vermin is so well established, that a common Arab proverb says, "The King of the Fleas holds his court at Tabaria."

G.C.R.

THE JORDAN ISSUING FROM THE SEA OF GALILEE.

the lake itself is but a great enlargement of the banks of the Jordan, occasioned by the formation of a large natural basin amid the mountains of Galilee. An ancient ruined bridge crosses the Jordan about four hundred yards from the lake: it consisted formerly of twelve arches of a pointed Gothic shape, and one of the arches is still entire: the road from this part of the country to Damascus must once have passed over it. Here, in spite of the plundering Arabs, so numerous in these parts, we ventured to dismount from our horses, and wash ourselves in the stream in which Jesus was baptised, and which had once borne testimony to the power of God, in staying its floods while Israel passed over to the land of their inheritance. Nothing occurred which could disturb the full enjoyment produced by a fine mild day, lovely scenery, and the most sacred recollections: thanks be to our Father for this and all his innumerable mercies!

We returned homewards by * Azadé, which tradition points out as the birth-place of St. Peter; it is at present the most miserable village I ever beheld, and not a single Christian is living in it: the hovels are half under ground and half above, and most of them bear a strong resemblance to large bee-hives. Our road joined the one by which we had gone to Tiberias, near

* An Arabic name, signifying "the Fisherman."

Cana, and from that part of it which leads from Azadé to Cana, we had an excellent and near view of Mount Tabor. It is an isolated mountain almost in the shape of a cone, and rising far above all the hills which surround it. There is but a small space of ground at its summit, and it stands to the East of Hermon, instead of the West, as represented in Arrowsmith's map. The length of Hermon is greater, but it is not near so lofty as Tabor. We arrived at the convent a little after four in the afternoon: the roads were every where alternately very stony or very deep; so much so, that there was not one of the party whose horse did not fall under him at least once. I should think the parts of the road, at present so deep, must be pretty good in the summer; they are however less to be called roads than mere foot-paths.

Last night, finding the cell in which I slept unusually cold, I had the imprudence to sleep with a pan of charcoal in it, which I thought had been sufficiently well burnt to prevent mischief. On waking, which I providentially did in about an hour, I found myself all but stifled, and had barely strength to crawl to the door and open it: had it chanced to have been locked, I must in all probability have perished. A burning fever circulated through my veins, and the pulse was almost too rapid to count: but it has pleased God to restore me entirely; and

though too weak to travel to-day, I hope to be well enough to set out to-morrow. I became much better after taking some tea (though the head-ache was scarcely supportable); and we walked out to see the spot, where the country people say that the Jews attempted to * precipitate our Saviour from the rock: but this *must* be a mistake, as the Scriptures mention it to have been from a precipice on † "the brow of the hill *whereon their city was built*;" and the place now shewn is at least two miles from it. From a cave at the foot of this precipice, we had an extensive view of the plains of Esdraelon, bounded to the East by Hermon, and to the West by Carmel: the day was serene and beautiful. Late in the evening, we heard the solemn sacred music of the "*Processione*" sung in the convent church: the voices of the Monks, accompanied by those of several Arab children belonging to Christian parents, who had been taught to sing well, pleased us much, and had an imposing effect, particularly as there was rather less absurdity than usual in the ceremonies.

February 24th.—Tentoura.

We bade adieu to our hospitable Monks; and having increased our travelling establishment

* Luke iv, v. 16 to 30. † Verse 29.

by the acquisition of an Arabian greyhound which I purchased at Nazareth, we retraced our steps to Caiffa, and took the road which leads from thence round the foot of Mount Carmel, and close to the sea shore. Here we ascended the Mount a little way, to visit a cave called " St. George's," but found the entrance door closed, and no immediate means of procuring the key. Continuing along the coast, in about four hours we reached Atleek, now a poor village, but having very fine ruins of a Roman citadel, with parts of a circular temple in it; and a wall, mostly yet standing, of very large uncemented stones, encircling the ancient city. The ruins of the latter are mere heaps of rubbish. The citadel, which stands on an isthmus projecting into the sea, was divided from the city by another massive wall, a few parts only of which remain standing. The road out of the city passes through an arch, almost entire and very solid. Not being versed in ancient geography, and having no book with me on the subject to refer to, I am totally ignorant of the former name of the city which once stood here; but it was doubtless a very considerable place, though my memory cannot recall any account of it, either in ancient or modern days. Tentoura, in a miserable dirty cabin of which we are now sheltered, is distant three hours from Atleek, and has near it the ruins of an ancient

castle, which also seems of Roman architecture, and is built on a rock projecting into the sea. We spent nearly an hour this evening in examining it, but discovered nothing more than a few granite pillars.

February 25th.—Harram.

Finding the vermin particularly numerous in our lodgings at Tentoura, I resolved to sleep in the open air; and having taken my arms and cloak, I sallied forth at nine o'clock, and spent the night by the tomb of a Mussulman Saint, about two miles from the village. This, though wet and cold, was preferable to being subject to the insatiableness of Arab fleas; and it is assuredly better to risk being robbed than eaten. Three hours after quitting Tentoura, we came to the ruins of the once great and flourishing Cæsarea, now without an individual inhabitant: it's remains are, however, highly interesting. The walls, bastions, (if they may so be called,) and ditch of the citadel, may still be readily traced, and are, in some places, almost entire. Even the marble sockets for the hinges of the great gates, still exist:—and not far from them we saw a column half buried in the earth, with inscriptions on it; but the only letters above ground which we could decipher, were SYRIÆ, VICIPR******. In this same citadel once lived the good Centurior, who was directed by

an Angel to send to Joppa for Peter: here Paul was confined two years, and made several orations: and the mole is still in being from which he embarked for Rome with Julius and Aristarchus. Here, lastly, our blessed Saviour passed a short time, six days previous to His miraculous Transfiguration. These are indeed strong claims to a Christian's attention! I should have wished to pass a day among these ruins; but circumstances forbad: they are, I believe, little known, but are very extensive and interesting. We were ten hours riding from Tentoura to this place; the latter part of the road is picturesque and agreeable. * Harram is but a miserable village, noted for thieves; to which circumstance it's very name alludes.

February 26th.—Rahmah (or Ramelé).

We were wandering through a wild low country, two hours from Harram, our party consisting of Mr. G. and myself, two Levantine Greeks, an Arab guide, and two mule drivers, when we discovered a troop of plundering Arabs of the Desert, headed by a Chief, who carried two black horses' tails fastened to his lance: they were nine in number, well armed and mounted, and were riding immediately towards us. Finding escape impossible, I directed our

* i. e. Robber.

party to keep together, as if they feared nothing, and to continue without deviating from their regular track. As I was myself well armed, though wretchedly mounted, (Mr. G. and the servants had only a Turkish gun and pistols, together with one pistol of mine, among them all,) I moved on in front, prepared for resistance; for we knew, if we surrendered, we should unquestionably not only be robbed, but stripped naked, and perhaps still worse treated. They came towards me till within pistol shot, and then moved slowly away, thinking probably that the rest of our party might be as well armed as myself; and the Arabs seldom plunder unless they imagine they can do it with personal security. Twenty minutes afterwards we met a small body of Turkish cavalry, in pursuit of these marauders, who told us they had just been plundering a village in the neighbourhood. Grateful as I felt towards my God for deliverance from so imminent a danger, that gratitude was raised to a higher pitch, when I found, on examination, that the weapon in which I placed most confidence, my double barrelled gun, would have proved totally unserviceable, for the rain had *wetted the powder* in both the touch-holes! Shortly after meeting the Turkish cavalry, Mr. G. and I separated from our baggage, leaving it to proceed by the strait road

to Ramah, while we made a circuit which took us through * Jaffa. We were overtaken on the road by a very heavy hailstorm, the hail being almost as large as common marbles: it did not, however, last long. We were received at Jaffa, with politeness and attention, by Signor Domiani, the British Vice-Consul, and stayed there about three hours. During this time we visited the fortifications, which are tolerably strong for a Turkish place, though commanded within two hundred yards by a hill to the southward. The bazars are large and good, and seemed better supplied than those of Acre. But the most interesting objects to me which Jaffa presented, were the house and well of † Simon, the tanner, with whom St. Peter lodged. The house is a mere cavern in the rock, with a corner of the foundation of a wall projecting singularly through the roof. The well is very ancient, but half choked up. Both are within the premises of Signor Domiani. This gentleman is a singular character, and as singularly dressed:—A greasy dirty chemise obtruded itself through a soubrevest of gold muslin, which was partially covered with an ancient and well worn fur cloak; his hair was grey, matted and grizzled, and upon it a British Admiral's three cor-

* The ancient Joppa.

† Acts, ch x, v. 5 & 6.

nered cocked hat, edged with broad gold lace. He wrote a letter a few days ago, in bad Italian, to Mr. Abbott, our Consul for Syria, complaining of the Turkish Governor of Jaffa, in the following terms: "*Questo uomo a fatto tre cose cattivissime,* 1ª. *Egli a fatto bastonare il mio servitore.* 2da. *A fatto un insulto al mio figliuolo.* 3ª. *Anche a fatto un insulto a la mia illustrissima persona.*" Buonaparte lodged for some time in his house; and he gave us several anecdotes of him, which were naturally not much in his favor, as the Signor was nearly ruined by his exactions. We left Jaffa by an excellent road, and reached Ramah a little before dark. Our reception there, though at a wealthy Catholic convent, was any thing but hospitable.

February 27th.—Convent of St. John Baptist.

We set out this morning with the hope of reaching Jerusalem, whence we are at this moment only two hours distant, but were ordered back by a messenger from the Aga of Ramah, owing to a neglect on the part of the Dragoman of the convent of that place. We were obliged to halt our baggage, and to return in person to Ramah, whence the Aga immediately dismissed us with civility and excuses; which however, we then thought, made poor amends for the delay. As we could now no longer hope

to reach Jerusalem before nightfall, when the gates are closed, we were brought by our Janissary to this remote convent in the mountains; in which we have not only been received more kindly than in any other place in the Holy Land, but have found ourselves unexpectedly in the place which tradition assigns to the interesting meeting between the Virgin, and Elizabeth the mother of John Baptist. The convent we inhabit is built on the foundation of Zacharias's house; and the exact spot where the meeting took place, is said to have been in a garden house belonging to him, in the midst of his vine-yards and olive-groves; which house is not above three hundred yards from the convent, and in view from the window of my cell: it is in ruins, but still among vines and olive-trees. The chapel belonging to the convent is built over that part of the house where John Baptist is said to have been born; and the village itself stands on the * mountain occupied by the Israelities, when the Philistines from the neighbouring mountain to the Westward, † "defied the armies of the living God." The brook between them is that of Elah, whence David chose the five *smooth* stones; with one of which he slew Goliah. It is remarkable, that many smooth stones are to be found in the brook to this day,

* 1st Samuel xvii, v. 3. † 1st Samuel xvii, v. 36.

(brought probably from a distance by the winter floods,) though those we observed spread over the surrounding mountains are of an entirely different quality. To the North-East of the convent, on the highest summit of the highest hill, are the ruins of the family-house of the Maccabees; and I forgot to mention, that we passed this morning in sight of the mountain fort, where they were buried. All these places are visible from the convent terrace; and certainly the country about perfectly answers St. John's description of it, (Oh, with what pleasure I read his first chapter here!) as "the * hill country of Judah." So far, however, from being barren, as most travellers, I believe, describe it, judging probably from the quantity of rough stones with which its surface is covered, it is particularly fruitful; the mountainous parts being laid out in terraces from the very summits, and planted with olives, vines, and figs; and the vallies covered with corn. The loose stones, which give the ground when uncultivated an appearance of barrenness, serve, when collected, to form the terraces, and to make walls of division; and the soil beneath them is very fruitful. I must not forget to mention the miraculous stone, which our good host shewed us in the chapel of St. Elizabeth, where it is let into a

* Luke i, v. 39.—Psalm cxxv. v. 2.

hole in the wall, and covered with iron netting. It seems to have been long a sacred stone, I forget why; but the Turks, seeing the veneration of the Christians for it, threw it into a furnace, in order to reduce it to powder; but it leaped out from the fire upon them three several times; and at last, in their fright, they brought it back to the Monks, and begged them to keep it. Of the many other similar stories I have heard, I am convinced every one will readily dispense with the recital.

February 28th.—Jerusalem!!

Blessed be that good and gracious God, who has hitherto preserved, and now brought me through every danger and difficulty to this once Holy City. When we first viewed it from the mountains of Judea, at ten o'clock in the morning, it was to the Eastward of us, about a mile and a half distant, and I could scarcely believe that it was indeed Jerusalem. Its appearance from the side of St. John's village, is that of a strong embattled fortress, in the Baronial style, with a few domes and minarets peeping over walls of unusual height. It stood, as we now looked down on it, exactly between us and the Mount of Olives, which latter formed a very conspicuous object in the back ground. We pulled up our horses, for a short time, to gaze and wonder, and then moved slowly on, our

eyes immoveably fixed on the * "towers and bulwarks of Zion." Our road passed close to the Turkish burying ground on the left, and the head of the valley of Hinnom, on the right hand, and brought us in front of the Bethlehem gate, which is constructed immediately under the strong walls of the citadel; the latter stands on Mount Sion.

It being Thursday, the Turkish women clad in white, and wearing black veils, were, according to custom, walking about in great numbers, in the burial ground, for the purpose of honouring with their tears, real or supposed, the departed relatives of their families. The sight of these mourners, singularly affected us at such a moment: these were not the † "Daughters of Jerusalem" weeping for her lost and degraded state; these were born of her oppressors, and told us in one glance, that Jerusalem was indeed still ‡ "trodden down of the Gentiles." We were detained nearly an hour at the gate, waiting the Aga's permission to enter; and when that was obtained, we were ordered to deliver up our arms, that they might be left in *depôt* until we quitted the city. This is the case even with respect to the Turks themselves, on account of the troubles at present existing in the country. I was besides not sorry to enter Jeru-

* Psalm xlviii, v. 12, 13. † Luke xxiii, v. 28.

‡ Luke xxi, v. 24.

salem, otherwise than as a man of war. We were immediately conducted to the Franciscan convent, built on a part of Golgotha, where we have met with a kind welcome from the Friars. Now, therefore, with a grateful heart, I may bless my kind and heavenly Father, that it has pleased Him to gratify my long-formed ardent wish to see the spot, where the salvation of mankind was rendered possible, even to unerring justice; where mercy and truth, righteousness and peace, met and embraced at the foot of the Cross of the Son of God!

March 1st.—Convent of San Salvador.

Though labouring under sickness and a severe head-ache, (proceeding a second time from the imprudent use of a charcoal fire in my room,) I determined on devoting this day to visiting Bethlehem, and the reservoirs of Solomon. We mounted our horses at ten, and leaving Jerusalem by the Bethlehem gate, turned to the Southward, down the right side of the valley of Hinnom, passing near a place where the baths of Bathsheba are said to have formerly existed, and which is immediately under the steepest part of Mount Sion. We then ascended the heights which look down on the valley of Ephraim, on the one side, and the united vallies of Hinnom and Josaphat on the other. After riding a little more than four miles, we reached

a convent of Greek Christians, built near a rock, in a small cavity of which it is pretended that Elijah the prophet often slept. Two miles further are the ruins of the village of Ramah; and not far from it * Rachel's Tomb, an edifice not otherwise remarkable, than as being generally supposed to have been really erected to her memory. Just before we entered Bethlehem, we were shewn the ruins of David's † paternal house, on the brow of a small hill on our left hand; and the plain beyond the hill is pointed out as the place where ‡ Angels announced to the Shepherds the birth of a Saviour. As it was our intention to visit first the reservoirs of Solomon, we continued our route through Bethlehem without stopping; and at a considerable distance on the left, had a view of the isolated mountain, which the Knights of Jerusalem defended for so many years against the Saracens, after having been driven from the Holy City. The only dwellings of the Knights, were in caves under ground, of which there are many in the mountain. We had some few glimpses of the Dead Sea, at a still greater distance, through openings between the mountains. Soon afterwards, we reached the site of the village and gardens of Solomon, in a deep and romantic valley, where he was accustomed to indulge in occasional

* Genesis xxxv, v. 19, 20.—Jeremiah xxxi, v. 15.

† Luke ii, v. 4. ‡ Luke ii, v. 8, to 11.

relaxation from the affairs of state. The celebrated and often described cisterns of Solomon, are reservoirs of water, three in number, lying up the valley one beyond another, and each of them is said to have sufficient depth to float a first-rate ship of the line. When we saw them, they were all full, which is an unusual circumstance, and proceeds from the heavy rains that have fallen this year. The walls of a stone castle, with battlements, said, but incorrectly, to have been likewise built by Solomon, are close to the upper reservoir, which is itself supplied with water from an abundant spring in the rock at the foot of the castle wall. In the dry season, the only water with which Jerusalem is supplied, excepting what is procured from its reservoirs for rain, comes from these cisterns, and is conducted there by an aqueduct, also attributed to * Solomon, which has one remarkable peculiarity; namely, that whereas the Romans and other nations of antiquity, were ignorant of that great principle of hydraulics, the natural tendency of water to rise to its level, as appears from the useless though enormous expence attending the construction of their aqueducts, so as to carry water from hill

* 2 Kings xx, v. 20. It appears by this passage of Scripture, that Hezekiah "made a *pool*, and a *conduit*, and *brought water into the city*;" but no mention is made of such a work having been executed by the commands of Solomon.

to hill, by arches built on arches, this conduit is never raised on arches at all, but continues generally either subterraneous, or even with the ground, and in several parts of its course decidedly * *ascends the hills*. The cisterns themselves only interested me from their antiquity, as I have seen several more magnificent, though not so deep, in India. We returned by the same road to Bethlehem. One thing particularly struck me, in riding among the vineyards, which was, that each of them, numerous as they are in these parts, had a † "tower," built in the centre, for the purpose, I was told, of protecting the grapes from the plundering Arabs, at the season of the vintage; though I have often seen wine-presses erected in vine-yards, I never before noticed these towers in any of the wine countries of Europe or Asia.

We dismounted at the Latin convent in Bethlehem, and were conducted into that part of the Church which is built over the sacred spot of our blessed Saviour's birth; three yards from it is the hewn rock that once supported the wooden ‡ manger in which he was laid: the manger it-

* The Author ventures to state this as a *positive fact*, from close and repeated observation; but he has not been able to find any ancient or modern travels in Palestine, which notice it, though several of them, from the earliest periods, speak of the cisterns and aqueduct.

† Matthew xxi, v. 33.

‡ Luke ii, 7.

self is said by the Franciscan Monks to be now in Rome. Though I could not but kneel in gratitude and adoration towards God at the scene of so unspeakable a mercy, there were too many habitual, and consequently uninterested spectators, to allow of my fully enjoying the delight I should have felt, had I been entirely alone, or only with those Christian friends, who would have experienced similar emotion to my own. This is a painful drawback to the pleasure of visiting these interesting scenes; one is almost always surrounded by strangers, and the heart requires either absolute solitude, or genuine participation of feelings, ere it can pour itself forth in the silent language of adoring gratitude. May God forgive the barrenness of my feelings, even when kneeling at this sacred spot! We returned to Jerusalem by Ramah about an hour before sunset. I purchased, while at Bethlehem, several trifling relics, (as they are called) in mother of pearl, carved by the Christians of that village.

March 2nd.

This afternoon, at about half-past one, I went at length, to visit the Church of the Holy Sepulchre; to see with my own eyes that tomb where Christ was laid; and that most sacred place, where the Cross of Salvation bore His agonising body. The edifice reared by the

Greeks, since the conflagration of the ancient Church, is totally unworthy of description; nor will I waste my time in particularising the sad mummeries, * " the abomination of desolation in the holy place," (if I may venture to give those words another application than the true one,) which I have this day witnessed. Suffice that I have knelt down and kissed the spot where He once lay, and *that*, where, I humbly hope, my sins are for ever laid . . . . . the foot of His Cross! The places were indeed there, but all around was confusion. Greeks, Armenians, and Roman Catholics, all singing their masses in the same Church at the same moment: Turks walking among them, and eyeing all with supercilious derision: hundreds of poor ignorant Christians assisting at their several rites, some, I should hope, with that humble heart, and spark of true faith, which a merciful and gracious Saviour, will not disdain.

I accompanied the Roman Catholic Friars, during the whole of their " *Processione*," or masses sung at each of the " *Sanctuaria*." These are, as well as I can remember, as follows:

1st. The broken pillar on which Jesus sat, while the Roman soldiers crowned him with thorns.

* Daniel xii, v. 11.—Matthew xxiv. v. 15.

2dly. The place where His garments were divided.

3dly. Where He was detained, while the soldiers were digging the hole, into which the foot of the Cross was to be let down.

4thly. Where He was nailed to the Cross.

5thly. Where the Cross was raised.

6thly. The stone, (of black marble,) on which His body was anointed.

7thly. The Holy Sepulchre.

8thly. Where He appeared to Mary Magdalene as a gardener.

9thly. Were He appeared to His * Mother.

10thly. Where Longinus, the Roman soldier, who pierced His side, stood, when converted to a belief in Him.

11thly. Where the Virgin Mary stood weeping, and beholding Him.

12thly. Where the true Cross was said to be found by St. Helena.

13thly. St. Helena's sanctuary.

Such are, to the best of my recollection, the places where mass was said: many of the appropriate Latin prayers were beautiful and simple, and I could gladly and conscientiously join in them. The place where the true Cross is said to have been found by St. Helena, is at the bottom of a deep well, into which it had been

* This appearance is a mere traditionary tale.

thrown, together with a number of others. The Empress, on seeing so many, was puzzled to discover which was the genuine one; at last, by inspiration, she hit on the happy expedient of *trying a dead body on each:* this body, the instant it touched the *true* Cross, was miraculously restored to life. Such was the story related to me on the spot!! I hope I have not done wrong in permitting my Bible, Testament, Hymn-book, and some few relics from Jerusalem and Nazareth, to be laid on the stone, which covers the sacred Tomb, and blessed by the Greek Priest, who officiated there: it is a customary act among pilgrims.

After all the ceremonies of the *Processione* were finished, I was shewn and allowed to wield the sword of Godfrey of Bouillon, which, with its scabbard, belt, and spurs, is, I believe, ascertained to have been really his. They are used in the ceremony of conferring on those, who seek the honor, the order of Knighthood of the Holy Sepulchre. The Monks fastened the door of the room with the greatest care, while they exhibited these relics, lest some of the numerous Turks prowling about, should see and take a fancy to them. We returned to the convent at four o'clock, having spent three hours at and near the Holy Sepulchre. On the whole, prepared by the accounts of travellers whom I occasionally met, to look for and dread every species

of superstitious mummery, my expectations were worse than the reality: and if I saw much to blame, and to grieve for, I also found, in the meditations, to which some of the Latin prayers gave rise, and in the recollections which the surrounding objects here produced, no small counterpoise to my disgust. Alone, my pleasure would have been centupled; even as it was, I can never forget that I have now visited that Calvary, where Jesus expiated on the Cross the sins of a whole world. May the memory of His Crucifixion, ever remain as forcibly impressed on my heart, as it has this day been presented to my outward senses!

Sunday.—March 3d.

I set out on foot, meaning to perform a * Sabbath day's journey to Bethany. Starting from the Convent, I left the Church of the Holy Sepulchre on the right, and descended the † "*Via dolorosa,*" passing the three places where Jesus, on being ‡ led forth from the judgment seat of

* Acts i, v. 12. Bethany lies on the back of the Mount of Olives, and is (John xi, 18.) two miles from Jerusalem.

† The streets leading from the Judgment-hall to Calvary.

‡ The Roman Catholics pretend to be in possession of the very words of Pontius Pilate's sentence pronounced against our Saviour; they are as follows:—

Jesum Nazarenum, subversorem gentis, contemptorem Cæsaris, et falsum Messiam, (ut majorum suæ gentis testi-

Pilate, to the place of punishment, is said to have fallen from weakness. Near the spot where he first fell, the street forms an angle, and another enters it, by which the Virgin Mary is reported to have met Him, the crowd having prevented her following Him from Pilate's house. In this part of the city, we saw Herod's palace, the place where Jesus was put in prison, where He was scourged, and the judgment-seat of Pilate. The latter is still standing, and is evidently of remote antiquity: it continues to form part of the governor of Jerusalem's house; nor is it difficult to trace the spot, where, on the centre of a raised part of the floor, Pilate must have sat, while Jesus stood on the lower ground before him. From the three large Roman windows of the Judgment-hall, we had a good view of the splendid and elegant mosque of Omar, built during the earlier and more prosperous days of the Turkish Empire. It occupies the centre of the area, on which the Temple once stood. After leaving the Governor's palace, we passed the ruins of the tower of Antonia, and then quitted the city by the gate of the Mount of Olives, now called that of St. Stephen. The scene of his martyrdom is at the foot of a rock, not above * a

monio probatum est,) ducite ad communis supplicii locum, et cum ludibriis regiæ majestatis in mendio duorum latronum cruci affigite. I, Lictor, expedi cruces.

* Acts vi, v. 12, and vii, v. 58.

hundred yards from it. A little further on, at the foot of the * Mount of Olives, is the garden of Gethsemane, the scene of sufferings so great and so mysterious! In the garden are many very ancient olive trees, which the Christians of Jerusalem, believe to have sprung from the roots of those, that existed there in the time of our Saviour, the original trees having been all cut down by the Romans, when in want of wood to make crosses and warlike machines. Near the entrance of the garden, is shewn the place where Judas met and kissed Jesus; and there is a tomb (supposed to be that of the Virgin Mary,) raised on the spot where, in our blessed Saviour's agony, the † "sweat was, as it were, great drops of blood falling down to the ground." Eleven Mahometan strangers from the northern parts of the Turkish Empire, were kneeling before the tomb, in *adoration of the Virgin.* I was witness of this fact, but cannot explain it otherwise, than by observing, that as the Mahometans believe in Christ as a Prophet, they may consequently reverence his Mother.

We now took the road to Bethany, which winds round the foot of Mount Olivet, and by which it is probable our Saviour ‡ led out his disciples subsequent to his resurrection. The walk to Bethany, which is a very small village,

* Luke xxii, v 39; and John xviii, v. 1 and 2.

† Luke xxii, v. 44. ‡ Luke xxiv. v. 50.

does not exceed half an hour. It is remarkable that the Mussulman Arabs who inhabit it call it * "Lazariah." The ruins of the house of Lazarus, Martha, and Mary, are still shewn; and at about fifty paces from them we entered a hole in the rock, and descended twenty steps to the tomb of Lazarus, still partly open, and said to be purposely left in the same state in which it was, after his resurrection, from the dead. The covering stone of the grave is broken in half, one half remaining on the grave. On returning, we took the road of Bethphage, (a few foundations only remain of it,) where Christ † mounted the ass, on His humbly triumphant entry into Jerusalem; and we followed the same road to the Mount of Olives, from the highest summit of which we enjoyed a noble and interesting view of Jordan and the Dead Sea on one side, and Jerusalem, spread out before us as a panorama, on the other. A small octagon chapel is built on this spot ‡, whence Jesus ascended into Heaven in sight of His disciples. After descending the Mount of Olives, we came to Absalom's tomb, which, whether truly his or not, is at least a most ancient structure, and very singular in it's form; part is cut out of the solid rock, and part built of masonry: near it is a stone beautifully carved

* John, ch. xi, v. 1.

† Luke, ch. xix, v. 28 to 40. ‡ Acts, i, 10 & 12.

in alto relief, and said to be now lying over the entrance of the tomb of Josaphat, whence the whole valley takes it's name. The course of the torrent of Cedron runs through the middle of this valley: it is now dry, but has had much water in it during the last winter. I have omitted mentioning the * Pool of Bethesda, whose five porches are now blocked up with rubbish: it is close to St. Stephen's gate, and nearly opposite the garden of Gethsemane. It never contains any other than rain-water. We continued down the valley of Josaphat, walking in the dry channel of Cedron, and passing immense numbers of Jewish gravestones and sepulchral caves. Three or four of the latter were ornamented with pillars at the entrance, evidently of a very ancient fabrick. We then came to a spring of water in a deep cave, called the Well of the Virgin; and lower down, nearly at the point of junction of the vallies of Hinnom and Josaphat, to the retired fountain of Siloe, so beautifully and *correctly* described in "Millman's Fall of Jerusalem." It communicates by a practicable passage under ground, with the Well of the Virgin. The waters of Siloe, which we tasted, are clear and transparent, but slightly brackish. There is a village of the same name not far distant. The fountain itself springs from

* John, ch. v, v. 2.

the ground in a deep and romantic valley, and under rocks so precipitous as completely to hide Jerusalem from view, though so very near it. Still lower down the valley, we visited the well of Nehemiah, from which a stream of excellent water was then flowing: it was slightly tepid, which, however extraordinary it may appear, is the case with most springs in the Holy Land, and I have heard, also in Greece, during the cold season. The well of Nehemiah is said to be four hundred feet in depth. We found numbers of Turks and Greeks drinking coffee and amusing themselves in a garden below it, through which the superabundant waters of the well are discharged. From this place we began to ascend the valley of Hinnom, and came to the field of Aceldama. It is a totally barren plot of ground, surrounded with low walls of loose stones, and contains a vast semi-subterraneous building. On looking down through an aperture in it, we saw numbers of dead men's bones. It is still so literally the "* field for burying strangers in," that the present inhabitants of Jerusalem use it for that very purpose. We continued to coast up the valley of Hinnom until we re-entered the city by the gate of Bethlehem. I have purposely omitted the mention of several that are called "Holy Places," as

* Matthew, ch. xxvii, v. 7 & 8.

they are esteemed so merely from traditional narratives, unsupported by any other corroborating evidence. Such are, the cave where the Apostles composed the creed; that where they prayed and preached when persecuted and driven out from the city; the place where our Saviour stood when * He wept over Jerusalem; the *exact spot* where † Judas hanged himself, in the Potter's Field, which he had purchased " with the reward of iniquity ;" and many others, still less important, and merely connected with the numerous body of Saints of the Romish calendar. Within the city we have been shewn, opposite to each other, the houses of Dives and Lazarus, probably also a Monkish invention.

Our walk this day has indeed been most interesting. We looked with pleasing emotions at the asses feeding near the ruins of Bethphage: we obtained permission to cut sticks for ourselves from the olive trees of Mount Olivet; and have carried away many little trifling memorials of other remarkable places. I met a poor East Indian ‡ Faqueer, who told me he had been four years in this country, and was going to § Stamboul, to teach the art of medicine to the physicians of the Grand Seignor.

* Luke, ch. xix, v. 41. † Acts, ch. i, v. 18, 19.

‡ A Mahometan beggar, accounted holy and privileged.

§ Constantinople.

This may seem extraordinary; but it is only one instance out of many uncommon objects to be met with in this most extraordinary city. On returning to the convent, I looked into the Church belonging to it, where, to my astonishment and indignation, I saw a Franciscan monk dressed up, and crowned with thorns, in imitation of our Saviour, and pretending to bend under the weight of a cross: he moved forward slowly, and as if painfully, with several other monks following, and chaunting in doleful strains. They were then actually imitating the scene of His sorrowful walk along the "*Via dolorosa,*" and the ceremony was to conclude with a representation of the crucifixion; but this I did not stay to see. What a perversion of the light of true religion, to conceive that such a homage could be acceptable to Him who has declared He will be "worshipped in Spirit and in Truth!" Since my abode at Jerusalem, I have resumed my English costume, and was much amused this morning with hearing a little Arab boy call out, on seeing me pass, "Poor man! why have they bound him up so tight?" alluding to my Light Dragoon jacket and trowsers, which are certainly, in amplitude, far from being on the Turkish scale. I have never, however, been insulted by any but boys; their common phrase on seeing a Frank pass by is, "*Frangi coocoo, sequinee hadeedee tatara ras*

a boocoo;" meaning literally, "You Frank cuckoo, a steel knife shall cut off your father's head." I dare not wear my European dress in any town of the *interior*, except Jerusalem, as the whole country is in disorder, in consequence of a quarrel between the Pachas of Acre and Damascus.

March 4th.

Our morning's walk brought us past a large and deep ancient reservoir of water on Mount Gion, of whose origin nothing satisfactory is known. We then proceeded to visit the sepulchres (so called) of the Kings and Judges of Israel. In the former is a beautiful specimen of antique Jewish sculpture, in alto-relief. The interior doors of the tombs are each of a single solid block of stone, and so low as to render it necessary to creep through on the hands and feet. In going towards these tombs, the high mountains of Judah lay before us, to the North of the city; and on the highest of them we saw at a distance the village, and the tomb said by the Arabs to be that of the Prophet Samuel; but this is undoubtedly * false, since Ramah, as I have before stated, is on the road to Bethlehem, and lies to the *Southward* of Jerusalem. The whole country round Jerusalem

* 1 Samuel, ch. xxv, v. 1.

abounds in caves and sepulchres, which readily explains the frequent allusions to them in the Holy Scriptures. We did not see any thing else very remarkable during this day's walk. It was on this (the North) side of the city, that Godfrey of Bouillon directed his principal attack; it is by much the most accessible part, there being no ditch or ravine of consequence.

March 5th.

In the morning we paid a visit to the Commandant of Jerusalem, by his own desire, and found him apparently a quiet inoffensive Turk, who treated us less like dogs than is usually the case among them. He asked me several questions about the Mahometan subjects of our Indian empire; and likewise concerning the capture of Mocha, and the bombardment of Algiers. He also civilly permitted us to ascend the roof of his *palace*, and examine from it the beautiful Mosque of Omar, at our leisure. No Christian is permitted to enter this Mosque, under pain of instant death; as the Turks have a notion, that any prayer offered up in it by a Christian or a Jew, even should it be for the destruction of the Mahometan empire, will be heard and granted: I conclude this belief arises from some faint tradition among them of the ancient temple, on whose foundation it stands. After our return from visiting

the Commandant, we went to the house on Mount Sion, where our Lord is said to have instituted the Holy Sacrament of His Supper; but we were not permitted to enter, as it is now a Turkish Mosque, frequented and guarded by some fanatic * Santons. This day has been particularly chilly; and indeed we have had quite cold weather during our stay at Jerusalem. We took shelter from a shower of rain in a cave, hollowed out from a rock, in the valley of Hinnom: in former days it was probably a Jewish place of interment. This evening I was employed in preparations for my departure on the morrow. I am to travel quite alone, as Mr. G.'s health being delicate, he will stay near a month longer at Jerusalem, to recruit his strength. I have received from the President of the convent of St. Salvador, a certificate of my right to the name and privileges of a Pilgrim, as having visited the principal "*sanctuaria*" in Judea and Galilee; and also a letter, which he begged of me, almost with tears in his eyes, either to present to the Pope at Rome with my own hands, or at least to see it forwarded to him by the safest possible means. The main object of this letter is to supplicate his Holiness for reinforcements in money and monks; as without further assistance, the Roman Catholic establish-

* Turkish devotees.

ments in the Holy Land must shortly be all abandoned: they are assuredly hastening to decay with rapid strides.

March 8th.—Jaffa.

My visit to the Holy Land is now nearly over, and by the favor of Providence I have returned once more in safety to this city. I have seen degraded Zion, and most of her dependencies; and though much therein has been calculated to excite grief and indignation in any Christian traveller, never probably will the remembrance of her local associations be effaced from my mind. If I have individually gained nothing else, I have seen enough to be able to contradict, with sufficient certainty to myself, many things insinuated by Anti-Christian writers, as impeaching the truth of Scripture, and of the histories and narratives which it contains. To me all seemed strongly corroborative of it's unvarying veracity. Superstition itself was unable always to conceal the truth, by loading it with fabulous trash; and my outward senses have become the rivals of my understanding, in believing the Word of God. May His Holy Spirit cause it to sink so much the deeper in my heart!

I quitted Jerusalem at half-past nine on the morning of the 6th; and, to confess the truth, without feeling that degree of regret which might be expected. Perhaps it is, that having

once actually seen the sacred places, the mind is as well satisfied, *under existing circumstances*, as it would be in visiting them again and again. The sad and degrading superstitions, which now envelop them with a cloud of unhallowed incense, infect and destroy the pure delight, which the traveller, and, (if the term may yet be allowed,) the *Pilgrim*, would else receive: but, though contaminated, they are still silently speaking evidences, that those parts of Scripture which relate to them must be true; and as such they are entitled to our veneration and regard.

We took the road to Ramah, which runs by Emmaus, now merely a small Arab village, with the ruins of a once massive Church. It is situated in the plain, at about an hour's distance from the foot of the mountains of Jerusalem, and six hours from Jerusalem itself. I arrived at the convent in Ramah a little after sunset, and reached Jaffa yesterday, at about half-past one in the afternoon. Signor Damiani was kind enough to offer me a room in his house as long as I chose to stay; and I have now therefore the pleasure of sleeping in the same enclosure with the house of "Simon the Tanner."—Would that St. Peter had left his * mantle there!

After a long privation of the blessings of real Christian communion and conversation, I have

* 2 Kings, ch. ii. v. 14 & 15.

to thank my God for the valued privilege of meeting here a Christian friend, whose history and character demand a more than common interest. Born a Jew, and brought up in the religion of his fathers, it has pleased the Almighty to single him out as a monument of mercy from the thousands of his perishing nation. He has embraced from the heart the truths of Christianity, and is now a zealous *Ambassador from Heaven to beseech mankind that they would be reconciled to their offended God. His name is the Rev. Joseph Wolf. *He* is going to Jerusalem, and *I* am coming from it: *he* arrived by sea, and *I* by land; and we have met together, without any previous concert or knowledge of each other, on the same day, in the same city, and at the house of Simon the Tanner! And how truly precious a day I have passed in his society! We remained together during the whole of it, and slept in the same room at night. So many uninterrupted hours of conversation fully developed before me a character, which is in itself thoroughly open and undisguised. I found him a child in the world, but a giant in the cause of his God. He is going as a sheep among wolves; but the Great Shepherd of Israel will neither slumber nor sleep. He is going alone, but it is with a firm reliance

* 2 Corinthians, ch. v, v. 20.

on that Arm, which can alone protect him, to preach in Jerusalem the Gospel of Jesus. There is something in his mere pronunciation of the *name* of his Saviour; something which bespeaks a mind more tenderly alive to the value of the sacrifice made for him; something which denotes a more peculiar personal appropriation of the Messiah to him, as being a Jew, than ordinary Christians appear to feel. He never utters the name of *Jesus*, without seeming to imply, in voice and manner, that his heart whispers at the same time, from it's inmost core, "Jesus is *mine*." He has related to me many interesting anecdotes concerning his Jewish brethren; but his own journal will set them forth with far greater attractiveness than I could do: and he has charged me with the conveyance of this journal, together with some Arabian and Syriac MSS., to his friends in England. I had frequently heard before that a Society existed in that country for the promotion of Christianity among the Jews; but I had paid little attention to it's operations, from hearing so much of it's many failures, and concluding therefrom that God's appointed time for it's success was not yet fully come. I had hitherto never seen a converted Jew, nor did I believe there was one *genuine* convert among all who pretended to be so, as I thought, from interested motives. The sight and conversation of Mr. Wolf have made

me see and feel my error and criminal hastiness, in deciding on so great a matter without sufficient examination: God grant that future exertions may be stimulated by the consciousness of past neglect! If God has been pleased to effect the real conversion of one Jew, it is our business in future simply to exert ourselves in becoming * fellow labourers together with Him in the cause, and then confidently leave the results to His Almighty wisdom and power. Mr. Wolf left me to day for Jerusalem; and I hope, if it please God, to set out myself to-morrow on my painful journey across the Great Desert of Egypt. I shall be entirely alone with the wild Arabs, except one Greek servant, on whose courage and prudence I do not place much reliance: but what can I fear, while safe under the "shadow of the wings of the Most High!" Signor Domiani, my host, has undertaken to procure camels for me, as well as some other trifling necessaries which the journey requires; and he has been all along attentive and civil. Mr. Wolf and I have been endeavouring in return to become instrumental in effecting a reconciliation between him and his Church, (the Roman Catholic,) with whom he had quarrelled; but we know not whether it will be a lasting one. The Signor has a paper book, in which

* 1 Corinthians, ch. iii, v. 9.

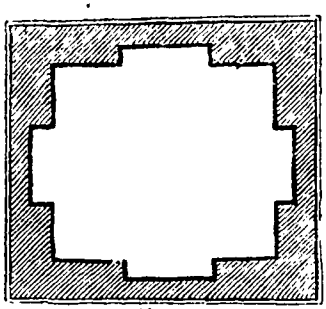
he requests all travellers who accept a lodging at his house, to write their names; and it is not uninteresting for them, in this remote country, to see who have been their predecessors. It must not be supposed, however, that lodging in the houses of our Levantine Vice-Consuls is an economical plan, for in truth it is much the contrary: the custom is so fully established as to be nearly equivalent to a demand, of presenting to the servants of the house, on going away, a *Baghsheesh*, or vails, *corresponding to the number of days* that you have been their master's guest. These vails much exceed the price you would have to pay for board and lodgings in the Turkish dominions; but there is the advantage of less trouble and greater security: and you need not consider yourself under any particular obligation to your host, as the greater part of the vails, all indeed except a trifling present, find their way into his coffers. Signor Damiani has been for many years the English Vice-Consul of Jaffa, and his father held the same post before him: he professes himself attached to our nation, and says he has suffered much in our cause. While at Jaffa, a very disgraceful anecdote was related to me by two persons, who gave me their names, and who were both eye-witnesses of what occurred, concerning the conduct of a great personage who travelled in this country some years ago. It happened in the

village of Bogos, half-way between Jaffa and Jerusalem; but neither the fact itself, nor the circumstances connected with it, admit of it's being communicated generally. I was grieved for the honor of my country, as far as that can be affected by the conduct of an individual.

March 11th.—Gaza.

I left Jaffa on the 9th, and travelled along a road tolerably hard, some distance from the sea coast, for about nine hours. Our rate of moving was but slow; and we encamped close to a small Arab hutting-place, called Musdooda; nothing particular occurred. Yesterday morning we continued our route, and after four hours travelling, passed a village, prettily situated on the slope of a green eminence, called Migdol. We reached Gaza at three in the afternoon, having been seventeen hours on the road from Jaffa. The whole of these two short marches previous to entering the Desert, which commences at Gaza, has been agreeable; beautiful weather, a pleasing cultivated country, and good roads, with the privilege of being once more alone. The soil seemed generally very rich and fruitful, though not cultivated to a tenth part of the extent it would admit of. The green meadows were covered with innumerable flowers, many of which I recognized as being in England the valued inmates of our

green-houses: We passed at too great a distance from the sea, to obtain a sight of the ruins of Ascalon, which are immediately on the coast. Gaza, now without walls or * *gates*, is a populous town, tolerably well built, and surrounded with more olive trees than I ever remember to have seen in one spot. There is a Church here, said to be of the days of Constantine; and it's construction and appearance render this probable. It is still used as a place of worship by the Greek Christians, who are numerous here. Withinside is a most ancient baptismal font, sufficiently large for the total immersion of a child: the step for mounting up to it is an old Pagan altar, with rams' horns at the corners, of good workmanship. The plan of the font is curious.



I have had the comfort of meeting with a kind and hearty welcome in the house of a respectable Arab, who is the principal Christian

* Judges, ch. xvi, v. 3.

inhabitant of Gaza, and is employed as chief Secretary to the Governor; unfortunately he speaks no European language except a little Romaic, or Modern Greek, and my progress in Arabic is too limited for expressing more than my immediate wants. I had some conversation this afternoon with one of his acquaintances, a Georgian Mameluke, who speaks a little bad French, and rather more of bad Italian. He told me he was brought from his native country to Acre, when one year old; served long in Egypt, where he had been often wounded; escaped almost miraculously, and I believe *singly*, from the butchery of the Mamelukes, by Mahomet Ali Pacha, in the citadel of Cairo; and is now chief officer of the Customs and Taxes in this part of Syria. He is the father of a large family, four sons and three daughters. I was surprised that as a Mahometan, he should have thought fit even to mention his daughters to a stranger. The same evening my worthy Host, through an interpreter, made many enquiries concerning my family in England; and hearing that I had female relations younger than myself, he proposed to me, half in jest and half in earnest, that I should return to Gaza, bring one of them with me, and marry her to his youngest son, (a very handsome young Christian Arab, named * Daoud,) and that he would then give me one

of his own daughters for a wife. This offer I was obliged to decline, as our disagreeable customs in England render it necessary that a young lady's consent should be asked, before she is disposed of by her relations. I grieve to say, I have just been informed, that my patience must be exercised yet a little more, as the caravan will not set out for Cairo till to-morrow morning, and I had hoped to have started this evening before dark.

March 13th.—10 *A. M.*

I am still detained here, by the delays of our Arab camel drivers; but as the camels have at last arrived for the baggage, there are hopes of getting off in the course of an hour or two. I have been on foot and horseback to visit this town and its environs; but have found nothing of equal interest with the very ancient church mentioned before. Single antique columns of granite, and some of the most beautifully white marble, are scattered about in all directions, and applied to every kind of purpose; they are most commonly found lying half buried in the earth, at the entrance of gateways. I have also seen many friezes, and other ancient ornamented marbles, but nothing entire, or with inscriptions, such as could be decyphered by any but a practised antiquary.

I found myself here this morning in a sad

pecuniary embarrassment, having only three dollars remaining in my purse, and seven to pay for the two camels, to carry my Greek servant and self to Cairo, as well as to lay in a small stock of provisions for the road. I had hoped the Arab owners of the camels would have been content to receive the money on arriving at Cairo; but they refused to stir until the whole was paid. Gracious and merciful as ever, even towards my trifling wants, my Heavenly Father did not long leave me in a distress, which among total strangers, might have reduced me to great straits, but prompted my kind host to pay the money, not only voluntarily, but without my knowledge; and he afterwards offered me any further sum I might stand in need of, requesting me to repay it into the hands of one of his correspondents in Cairo. In order to appreciate fully the extent of this unexpected, and in this country very unusual act of hospitality, it should be considered that I was known to him merely as a foreigner in distress; that he had no prospect of ever seeing me again; and no security, but my word, that the money he advanced would be repaid: neither could he hope to obtain any earthly advantage by his kindness. Thoughtless as it was in me not to have brought a larger sum for the expences of my journey, I am now really rejoiced at it, as the neglect has afforded me an opportunity of receiving a genuine Chris-

tian kindness at the hands of an Arab stranger; I cannot but hope, that as I know he reads the Scriptures, the motives of this action were derived from the best and purest source. I am to have a companion with the caravan, who is a Greek Priest; and am pleased with the little I have seen of him, particularly since he has shewn me his Bible, given him by an agent of the noble and excellent Society in England. He tells me all the Greek convents in Jerusalem have been supplied from the same beneficent store. We cannot converse together with sufficient fluency to enter much into religious conversation; but I have endeavoured to give him some insight into the operations and object of the Society. He seemed perfectly astonished, as did my worthy host, at their magnitude and extent; but they (as well as nearly all foreigners to whom I have mentioned the subject) inquired immediately, what the Bible Society hoped to *gain?* as they did not see how any advantage could be derived to it's members from the gratuitous distribution of Bibles, which had frequently taken place in favor of the Arabs, and of other Christians. Young Daoud, the son of my host, shewed me an Arab Psalter, also a gift of the Bible Society, in which we studied together for a few days, and instructed each other respectively in the Arabic and Italian languages.

It is surprising to hear the universal desire

expressed by all classes of people in this country, that an European Christian power should be induced to come and take possession of it. I am credibly informed that the greater number even of the Turks themselves wish it (those in office of course excepted); and that multitudes of them would embrace Christianity, *if they dared*; but they dread the vengeance of their countrymen. Their punishment, if caught, would assuredly be tremendous; a stake would be run through each of their bodies, while alive; and their families, women and children, shut up in a house and burnt. All seem to have an idea, probably from some confused notion of the ancient prophecies, that the Mahometan empire is to be overturned, and their religion destroyed, almost immediately. Several of the natives, knowing me to be a British officer, have, on taking leave, expressed their hope of soon seeing me again with the troops of my nation. From all I have seen of these countries, and from every observation I could make of the actual weakness of the Turkish character, I should be inclined to think, that if no European power intermeddled, ten thousand British troops would suffice to conquer Egypt; and four thousand more, with the *indubitable* assistance of the native inhabitants, would as easily take possession of all Syria, including Damascus and Aleppo. By what possible right we should at-

tempt such a conquest, is a question not to be so readily answered, however desirable to the people themselves it's probable consequences may appear. And perhaps our God may hereafter see fit to point out some other way, more apparently and openly illustrative of His Almighty Power, for the extension of the Gospel throughout these once favored regions. All things are alike easy to Him. As one, however, brought up from his youth to the profession of arms, it will not be unbecoming in me to point out in a loose sketch, such a general plan of operations for the conquest of Egypt and Syria, as a knowledge of the country and it's inhabitants has suggested.—A naval force capable of escorting and conveying fourteen thousand infantry, two thousand dismounted and four hundred mounted cavalry, with a due proportion of guns and military stores, should rendezvous at Malta in January, and proceed from thence in three divisions; eight thousand to Alexandria, three thousand to Rosetta, and five thousand four hundred to Damietta: they should land respectively and independently, and take possession of those three places, which are incapable of presenting any serious difficulties to a regular force. The Rosetta and Alexandria divisions should then unite at Ramanieh, where the two Western branches of the Nile separate, one of them now forming the navigable canal of

Alexandria; and they would thus benefit by an easy water carriage for both divisions to the point of junction. Here they should open a communication with the division at Damietta, which should then march forward, and move in a parallel column with the main division, so as to march up on both banks of the Nile to Cairo; and by means of a flotilla of boats, they would not find it difficult to assist each other in case the enemy should attempt to bring his whole force against either of them. Numerous canals and deep cuts, favorable for temporary defence, are to be found all over this country. Having taken possession of Cairo, (even the citadel of which appeared to me untenable,) and so covered the Delta at it's three angular points; small garrisons being of course left in Alexandria and Damietta, and perhaps also, for convenience, at Rosetta; the enemy, driven into Upper Egypt, will soon find himself unable to keep a large body together, and a few small moveable columns will then suffice for his ultimate reduction. The inhabitants of the country will be found almost invariably harmless, and, from long habit, nearly careless who succeeds. Provisions and forage will be found in great abundance throughout the Delta, and extremely cheap; cattle for draught are also plentiful. The greatest deficiency will be wood for firing: charcoal may be substituted, but little of it can be found in

Egypt. On obtaining possession of Cairo, and giving proper encouragement, the dragoons may be well mounted on Arab and Dongola horses, and soon rendered effective. I doubt if, independent of the expence, English horses would long bear the climate: a few, however, at first, would be almost indispensable. As soon as the enemy's main force in Egypt is broken, and provided no part of it moves by the Great Desert, through El Arish into Syria, four thousand infantry and one thousand horse will be sufficient to detach for the conquest of that latter country, and may embark, as most convenient, at Alexandria or Damietta: the former seems most advisable, both for the sake of supplies and facility of embarkation. At Damietta there is the Bogaz, the passage of which cannot always be depended on, though there is little risk in the summer season. This force should proceed to Caiffa, where the disembarkation is easy, except during strong Western gales, and the bay undefended; and should be prepared *instantly* to invest and besiege Acre, which is situated on the Northern horn of the bay. The anchorage to the Southward, under Mount Carmel, is good, and also near Acre; so that the navy would be of most material assistance during the siege. Here negociations might be entered into with the Emir Beshyr, Prince of Mount Lebanon, who being a sort of Christian, will, if his principality

be secured to him, unquestionably aid us with all his force, and can be very useful. He detests the Turks, and is usually at war with some one of the neighbouring Pachas.

After the capture of Acre, and the securing of the Emir's alliance and co-operation, the army should leave a small garrison in the place, and proceed Southward, by the Western route along the sea shore, to Jaffa. This, like most of the Turkish fortresses, is but indifferently provided with means of defence: most of the gun carriages are rotten, and the guns and shot of different calibres so intermingled, as to render much confusion certain. From Jaffa several mountain roads, impassable for artillery, lead to Jerusalem. A few light guns, dismounted, and carried on large camels, will however be sufficient to master the extensive works and very small garrison of Jerusalem, unless the latter should be reinforced. In this case, the reduction of the castle, situated on Mount Sion, will be a work of difficulty, but not of much danger to the troops, as there can be very little cross fire from the ramparts: they are built of very solid masonry, and the valley of Hinnom forms a natural ditch. When Buonaparte invaded Syria, Jerusalem sent it's keys to him as soon as he arrived in person at El Arish; and would doubtless do the same to any invader who should have previously mastered Acre and Jaffa. The

country round Jaffa is sufficiently fertile in pasture and grain to support a large body of cavalry for a long period; and other supplies, if necessary, may be quickly and easily forwarded, both by land and sea, from Egypt: if by land, however, El Arish must be previously captured; which would readily be done by a detachment of five hundred men from Cairo, in two or three days: probably indeed it would surrender on the first summons. Gaza, the only other intermediate town, is open and unfortified.

These successes obtained, the whole of Palestine Proper would be securely held, and at the disposition of the British Ministry. Every aid may be expected from the native Christians; but they must not be too implicitly relied on. The army might then march for Damascus; of which place, however, I know nothing personally. In all these countries the Turks keep very few troops, and those I have seen of the poorest description: many bodies of Desert Arabians would undoubtedly join them, and harass our convoys; but they are not otherwise dangerous, and would soon tire of a war, which would produce more blows than plunder. No fortress of consequence, besides those above-mentioned, exists in the Holy Land.

March 13*th.*—4 *P. M.*

We are again disappointed in our camels. Their conductors, who had come, went away again, for some cause unknown to me, and we are promised others for to-morrow. All these little trials of patience in trifling matters, are undoubtedly real blessings, although they do not at first seem to be so. We generally find out in the end *how* they have profited us; and even if we do not, we may surely trust our gracious Lord, that He will, as He has promised, in some way or other, make all things work together for our good. Indeed I begin to think I have felt too much impatience to see my friends and country once more. We ought to set our affections more on things above, and not look *too anxiously* for a home on earth: but alas! poor human nature finds it easier to reason than to act.

March 14*th.*—8 *A. M.*

The camels are not yet come!

March 15*th.*—*Twelve and a half hours from Gaza.*—*Desert.*

We set off yesterday at half-past twelve, with a gale of wind in our teeth, which distressed us much, as our eyes suffered from the fine sand with which it filled them. We travelled slowly for about five hours, through a country

of gradually diminishing cultivation; and our caravan, which was a very small one, consisted of eight camels, one donkey, ten men, one woman, and a child. We encamped for that night on a desert spot; and a tribe of wild Arabs had pitched their tents about a quarter of a mile from us. This morning, the gale still continuing unabated, we only travelled seven hours and a half, and have taken up our abode for the night on a small green spot near a well, surrounded on all sides by a dreary sandy waste. On the march, during the height of the gale, some heavy rain fell, and driving full in our faces, all the camels suddenly turned round, to my surprize, and nearly to my discomfiture, and instantly crouched down till the storm was over; my greyhound Rishan also, disliking the storm, took advantage of this favorable opportunity, and springing on the camel which carried me, nestled himself under my cloak. I have given the Greek Priest who is travelling with us, a share of my little ragged tent: he is a native of Tenedos; but, (*proh pudor!*) to my utter astonishment, unacquainted even with the name of Homer, and never having heard of the Trojan war!

In spite of our bad weather and bad fare, I find myself as yet far more comfortably situated than in the best Arab town, with it's invariable counterpoise, a bed of fleas. We hope, if it

please God, to reach El Arish to-morrow; after which we shall have several days travelling without finding a drop of fresh water.

March 16th.—El Arish.—Seven hours and a quarter.

Well is this desert spot, far from home and friends, with nothing visible but interminable barren sands and a tempestuous sky, calculated to recall with augmented force, the remembrance of that fatal day of deep affliction, of which this is the fourth anniversary. But when a gracious and merciful Father has tempered a loss so severe with the consolations of His word, and with great and unceasing blessings, we should not even *seem* ungrateful. He alone can know what are the feelings of the heart: but He also knows when we have deeply suffered, as was most justly due; and He will pardon a few moments not of murmuring, but of uncomplaining sorrow: that sorrow will at length become calm and peaceful; the hand of time will do much, the love of Jesus more, to convert the heartfelt pangs of grief to a gentle and tender melancholy, a softened recollection of past scenes, no more to be recalled. The day will come, and "*will not tarry*," when they that have mourned shall be blessed and comforted; when all the tears of bereaved affection shall for ever be wiped away,

and when nothing shall remain before our eyes but endless and unutterable bliss. The Christian may look forward to that day with assured hope, and without presumption; for his faith is built on a rock, and that rock is Christ. We shall be found in him, not having our own righteousness, (praised be God for *that*,) but the righteousness which is of God through faith. We *must*, we *shall*, *meet again!*

Our road this morning lay over a continued succession of sandy heights, occasionally spotted with stunted furze and heath, a few daisies, anemonies, and dandelions. About half way we passed forty or fifty Turkish horse, accompanied by their baggage, who were proceeding from Cairo, to join the army of the Grand Seignor near Constantinople. I stopped to drink coffee and smoke with their commandant.

El Arish is a small Arab village and fort; the latter merely a square of no great extent, with high stone walls and octagonal towers at the four angles; near the village are a few acres redeemed from the sand, and converted into gardens; and there is a grove of palms about two miles off, with a long narrow slip of low land, bearing wheat and barley, in moderately good crops. All else is a desert waste of fine white sand, rising into small undulating hills, and almost totally bare of

any species of vegetation. The general appearance of the Desert here is something like that of an open barren tract of country in England lying under a deep snow; so white and shining is the sand.

This is the route by which it is probable that, 1820 years ago, * Joseph and Mary fled into Egypt with the young child. Here too, not much more than twenty years ago, Bonaparte marched a veteran army by the very road I am about to take, from Egypt to Palestine. How are his dreams of glory ended! how strange the vicissitudes he has met with since! Nothing now remains in the country to attest the progress of his important triumphs; no trace of them exists, but in the mingled curses and admiration of the few who remember them. The conquests and reverses, the carnage and crimes of Bonaparte, are rapidly fading into oblivion on the very spot which witnessed them; but the peaceful triumphs of the Gospel, when it shall please God to vouchsafe them here, will be more lasting, and will assuredly bring on its honoured messengers the unmixed blessings and love of grateful millions. May this day of christian triumph soon arrive; and may He who suffered in innocence for a guilty world, "see of the travail of his

* Matthew, ch. ii, v. 14.

soul, and be satisfied." To-morrow, if God so please, we must commit ourselves to the seemingly boundless Desert, and again spend our Sunday in travelling. How sad a way of passing a christian sabbath! How it makes one long for "the courts of the house of the Lord," in that happy and privileged country, whither my homeward steps are now bent; where I may join adoring thousands in the sweet services of prayer and praise, and see with my own eyes the blessings of pure christian principles reduced to general practice in the lives and conduct of it's genuine professors.

March 17th.—Dubit Ben Ayoub.—Nine hours.

This name is applied to a wild sandy hill in the Desert, where there is no water to be found. The weather, during our march of to-day, has been most beautiful; and though the sun reflected from the sand scorched our faces a little, a fine North-west breeze tempered the ardour of his beams, and converted a usually disagreeable day's journey through the Great Desert, into a pleasant ride: but to render the pleasure more sensible, we ought to have been mounted on horses, and not on camels. We passed a large swarm of locusts the day before yesterday, and many swarms throughout this day; one of them, and that a very considerable one, presented a singular appear-

ance, the locusts riding, as it were, on the back one of another, and invariably the bright yellow locust was mounted on a species which had a light brown back, yellow sides and wings, and slate coloured legs and belly: my greyhound ate several of them greedily. They were disagreeable, inasmuch as they continually flew in our faces, but were not otherwise troublesome. Wherever we saw them, the plant called the locust plant was also to be found: it is a stunted crooked shrub, with very small leaves in the shape of a spade on playing cards; the camels broused readily on it; and when in season, the Greek Priest told me it bears a small eatable berry. Was it the plant, or the animal, that composed part of John the Baptist's food in the Desert? My own opinion inclines to the latter idea, as it is still occasionally eaten in times of famine by the wild Arabs; and the berry that plant produces is said to be very small. I had a momentary glimpse of a cameleon during our ride; but he effected his escape into a prickly shrub. Our way wound through vallies, and over hills of deep sand; but they were not totally bare, except in the vicinity of El Arish, and in various other detached places. The rest of the country so far still produces a variety of isolated stunted shrubs and broom, and here and there a daisy and other small flowers; one of them composed of ten long narrow

leaves, of a light rose colour, joined together at the calix, I do not remember ever to have seen before. Knots were tied in the long ends of the broom shrubs, at a considerable interval, in order to facilitate the finding of the camel's path, when effaced, as it often is, with drifted sand. This, and the injury to the eyes, are I believe the only real mischiefs occasioned by the sand of the Desert; the stories of caravans being buried under it and totally lost, I should regard as emanating either merely from the fertile imaginations of amusing travellers, or in the accounts spread by treacherous Arabs, to conceal the destruction themselves have caused, for the sake of plunder. I too am now completely at their mercy, but under no apprehension whatever; for He is my trust, who can always overrule the wickedness of man, and protect his helpless servants. I have hitherto found the Arabs I have met with incorrigible liars, and very obstinate, but not positively vicious. With my present companions, I have reason to be tolerably well pleased.

March 18th.—Mook Habaree.—Ten hours.—Barren Desert.

At twelve o'clock we came in sight of a headland at sea, four miles distant, called by the Arabs * Gas; it bore W. by N. We were passing at the time a long inlet of the sea running

* El Kas, the ancient promontory of Casius.

parallel with the coast, called Sebaket Bardool. Our morning weather has again been beautifully mild, with a cool and gentle Westerly breeze; but the sun and sand became very scorching in the afternoon. Our route passed through a valley, part of the surface of which was covered with chrystallizations, but I know not of what imneral: I have brought away with me a small specimen, but doubt if I can preserve it entire, as the connecting medium of the chrystals is fine sand.

March 19th.—Ganeet.—Ten hours.—Barren Desert.

After having travelled seven hours and a half we reached Catieh, where a village is said once to have existed; but I saw no traces of it. There were a few date trees, a pool of rain water become brackish, and a well of water so salt that camels alone can use it. We stopped there half an hour on their account, and then continued our march to this place; the weather, as usual, delightfully cool in the morning, and broiling in the afternoon. My greyhound ran two beautiful courses in chace of some gazelles, on which I cast a longing eye for dinner, as I had little now left except stale eggs; but he did not kill, although he seemed to be coming up with them fast: the original distance when they started was too great, and I was obliged to call him off lest I should lose

him. A true sportsman, which I am not, would have been delighted to see the last course along the ridge of a sand hill not far from us, and the dog latterly well up with the chace: the long stretch of his limbs, contrasted with the light active bounding of the elegant gazelle, was really a pleasing sight.

March 20th.—Cantara.—Eleven hours.

We were twelve hours in reaching this place; but nearly one hour of the time was consumed in procuring water, bad as it was, and in crossing several inlets, (eight I think,) from the sea, one or two of which were rather deep. This day, all my provisions being expended, I should have had a melancholy tale to relate of my dinner, but for the good fortune of shooting a couple and a half of sea ducks. We saw a great abundance of them in the course of the afternoon; but they were all so tough and fishy, as to be only eatable by a half starved traveller in the Desert. There is no sign of any house here; but the well is said to be famous, as the resort of some tribes of Arabs much addicted to thieving: we have not yet seen any of them.

March 21st —Mehasheer.—Ten hours.

Our travels through the Central Desert may be considered to have terminated this day, when we arrived, as we did at half-past one, in the vicinity of a village on its borders, near Salahieh;

but we shall have to traverse continued portions of it until we reach Cairo. We stopped half an hour to purchase fresh eggs and dates, the latter of which were the finest I ever saw, and resembled in taste dried French plums. I had the additional good fortune of shooting a fine fat red legged partridge near this village, so that my dinner will form an agreeable contrast with that of yesterday and some preceding days. I find Arrowsmith's skeleton map of this part of the world extremely erroneous in places and distances, which I have no means with me of correcting. I cannot therefore, as heretofore, place any reliance on it; which is an occurrence very unusual in maps generally so good as his. At Salahieh the road to Damietta separates from that to Cairo. Salahieh is not far from the sea, of which we crossed so many inlets late last night; whereas Arrowsmith places it many miles in the interior. Our morning weather still continues pleasant; but after eleven, the sun shining on the fine sparkling Desert sand, glows like the fire of a glass house. Those few in England who may regard me as an old friend, will certainly now have an opportunity of seeing me with a new face; for the old one is quite peeled off, and remains in the Desert. We have good hopes, if it please God, of reaching Cairo on Saturday evening, and I may look forward once more to the enjoyment of quiet Sabbaths.

March 22d.—Half way between Bilbeis and Elkhanka.—Fourteen hours.

This day was tremendously sultry, with a scorching sun, and no breeze to temper it until four o'clock in the afternoon. We rested two hours and a half at Bilbeis, which was eleven hours distance from our last night's camp, and then continued our route for three hours after dark to our present camp. In Bilbeis, while sitting on the ground by the side of the camels who were feeding in the Bazaar, a Turkish * Uksur very coolly slapped me on the shoulders, and asked me to give him my greyhound, "as he would be of no use to me in Cairo, whither I was bound."

March 23d.—Cairo.—Nine hours.

The weather to-day, from the prevalence of a Northerly breeze, has been quite mild and temperate, and we enjoyed our ride through alternate patches of barren desert, and of high cultivation, wherever the slope of the ground permitted the waters of the Nile to penetrate. We entered Cairo by the plain, so called, of the † Pilgrims, and between two large bastions in

* Common Soldier.

† The Mahometan Pilgrims assemble here previous to the Great Caravan commencing the passage of the Desert towards Mecca.

ruins, formerly erected by the French army. My baggage was stopped and conducted to the Custom House, but released immediately, without trouble or examination, on sending the Consul's Janissary for it, accompanied with a present of * three piastres for the officers. And now I would with humble fervency of gratitude, return thanks to my Gracious Lord for all his mercies during this long and fatiguing journey; and for bringing me without one single accident to this place, whence I have every facility for reaching my dear native shores, if it so please Him. He has thus taught me, I hope, from continued experience of His Fatherly protection, to trust Him more and more, always and in all things. How pleasant are the paths of confidence and peace!

March 25th.

I set out this morning at a quarter before seven, to examine the celebrated pyramids of Gheezau; and, like all other visitors, was amazed at seeing the enormous masses of stone of which they consist. I mounted with no small labour to the summit of the highest of them, called Cheops; and with the genuine pride of an amateur, carved my humble name on one of it's rude and massy stones; but I fear it cannot be

* 1*s*. 1½*d*.

said of me, as Horace ventured to say of himself, "*exegi monumentum ære perennius.*" This is of little consequence; all my wish, all my hope is, that my name may remain, when not only this pyramid, but the whole world itself, shall melt "with fervent heat;" that it may be written in the book of life, with a pen dipped in the precious blood of my Redeemer. The view from the lofty summit of Cheops is extensive and interesting; but we were incommoded with a high wind, which brought clouds of sand with it; and we soon descended half way towards the narrow entrance which leads into the great interior chamber. In it was a large granite sarcophagus; but as every possible account of these structures has already been frequently given to the public; as I have no personal knowledge of antiquities; and as no account can convey a just idea of their gigantic proportions, I shall decline saying more about them. I saw, near the pyramids, the Sphinx's head and neck, and a part of the back, from which workmen are now employed in clearing away the accumulated sand. The head seems to be hewn out of the solid rock; but the back is of masonry, built up, and afterwards shaped off. Captain Caviglia, an Italian gentleman, superintends the excavations here, and lives in a cave near the great pyramid, which he has fitted up with tolerable comfort. He was not himself present at the

period of my visit; but I learned from his assistant, a native of Brussels, that in conjunction with a Dr. Young, he has * succeeded in decyphering several of the Egyptian hieroglyphics, and hopes, ere long, to be able to read them all. Captain C. has also very lately discovered, at two leagues and a half distance from Gheezau, another pyramid, nearly in ruins, and not mentioned in any account of Egypt: it must, from the dimensions of it's base, (I think 368 feet,) have been a very large one. Near it, and almost entirely buried in the sand, are the ruins of an ancient city: he employs several persons there in removing the sand, with the hope of discovering antiquities. We have had a beautiful day for this interesting visit, except that the wind was high; and we returned to Cairo by a little before three in the afternoon: Since my return I have become acquainted with Captain G. of the Royal Navy, who is about to proceed up the Nile in June next, under the patronage of the African Society, for the purpose of following the course of it's *Western* branch, and, if possible, of ascertaining whether that branch be the long sought Niger, or not. This hypothesis seems by far the most probable of any, if one so little ac-

* This remarkable fact was confirmed to the Author on the following day, by Captain Caviglia. The hieroglyphics hitherto decyphered, were mostly law proceedings, and titles to, and accounts of, individual property.

quainted with the subject as I am, may be allowed to form any opinion at all; and certainly every one must wish Captain G.-every possible success. His zeal is unquestionable; and he is now studying the *vulgar* Arabic, at Cairo. From all accounts, however, there never was a man so eminently calculated for these perilous journies as the late Burckhardt, well known here under the name of the Sheikh Ibrahim. I have heard him spoken of in most parts of Egypt and Syria, and universally with eulogium; but his loss, great as it is to the interests of geographical science, is no more to be compared with that of his *truly* illustrious namesake, than that science itself with the great cause of Religion and of God: the latter Burckhardt seemed to have inherited the mantle of Henry Martyn.

March 27th.—On the Nile.

We embarked, and finally left Cairo, this afternoon, at half-past three o'clock. My only regret was in parting with the kind and hospitable Signor Lavoratori; many travellers have felt this same regret, in common with me.

March 28th.

A strong gale from the Northward met us about four hours after quitting Cairo, so that we had much difficulty in reaching as far as the great elbow formed by the Nile, opposite the val-

ley and lakes of Natron: there we remained all day, exposed to the gale, which moderated towards this evening, and we started once more, a little before sunset.

March 30th.—Canal of Alexandria.

We reached Ramanieh this morning at five o'clock, and rested there three hours; we then rowed for about a mile to the entrance of the canal, rested there another hour, and a little further on, half an hour more. These delays, however vexatious, must be expected by those who have to deal with Arabs. I have tried every means short of actually striking them, which is the usual practice, to induce them to exert themselves, and offered them a handsome reward if they performed the voyage in less than four days, but all in vain: we are now nearly at the end of the fourth day, and still at least twenty-five miles from Alexandria: however, we may hope, if it please God, to reach it in the course of the night; and whether I sleep there, or in my khanja, is become nearly a matter of indifference after sleeping in the Desert. The canal on which we are embarked is a noble and useful work, commenced by the ancients, continued by the French, and concluded by Mahomet Ali. It is now about forty yards in width, and will be nearly sixty yards wider when the Nile is full. The commerce on it, judging from

the number of boats I have seen, is active; particularly so for an Arab population; but all is the work of Mahomet Ali.

March 31*st.*—*Alexandria.*

We reached this ancient town at length, by half-past seven in the morning, and I have taken lodgings in the house of a Maltese. The whole of the Pacha of Egypt's fleet is in the harbour, as is also a British sloop of war. God be thanked for my safe arrival at what I consider as the end of all my real fatigues.

April 1*st.*—*At Sea, off Alexandria.*—2½ *P. M.*

This morning, having accidentally heard that a Maltese vessel was about to sail immediately for Zante, I sent for the Captain, who agreed to wait for me until one o'clock: so that I had time to visit Cleopatra's Needle, Dioclesian's Pillar, and part of the field of battle between the French and English, to the Eastward of Alexandria. The Needle (so called) is extremely inferior in beauty and perfectness to the two obelisks I saw at Luxor: but the Pillar is perhaps the most beautiful specimen of the perfection to which the art of sculpture had once attained, that it has ever been my fortune to see. It has been often and scientifically described; but no words can paint the effect produced by it's perfect and harmonious proportions, when seen from near it's

own base. While I was looking at it, the crew of the Wanderer sloop of war, commanded by Captain Smith, who is employed in a survey of the coasts of the Mediterranean, had rigged out a rope ladder to the summit, for the purpose of taking geometrical observations from it. I had neither time nor inclination to mount; nor indeed is there any thing to see but a long extent of flat coast, and the waters of the Mediterranean. Captain S. informed me, that from Tripoli he penetrated five hundred miles into the interior of Africa, and visited a very curious petrified city. I conclude he will hereafter publish some account of it; and he appears to be, from the little I have seen of him, a man of real and considerable abilities. I think he told me he had been *eleven years* employed on his present survey. Alexandria is still a city, though it's modern extent probably does not exceed one fifth of what it once was. It had a populous appearance while I was there, from the presence of a great number of Franks, engaged in commerce; as also of the united fleets of Egypt and Algiers, then moored in the Roads. Three men of war belonging to the Turks had been lost a few days before in the new harbour, and most of the crews perished within pistol shot of the town: the wrecks are still visible, one of them with nearly all her masts and yards standing. A fourth frigate foundered, and was totally lost. This accident happened from the Turks entering

the *Eastern* roadstead during a heavy gale from the *East*; and serves to shew their lamentable ignorance of the most common maxims in naval affairs. The plague, with the exception of one doubtful case, has not yet made it's appearance; so that I trust our quarantine at Zante will not be so rigorous as it would otherwise have been. We have every prospect of a short passage; and the accommodations of the ship are very superior to any thing I have been accustomed to for many months past.

Having thus, through the continued blessing and protection of Almighty God, arrived once more within the sphere of European laws and customs, the Author is inclined to think his Readers will gladly dispense with a continuation of his Diary through countries so often described, and so thoroughly known, as the Greek Islands, Italy, and France. He arrived in London on the 13th of June, 1822, about ten months after quitting Bangalore; and he will now conclude, by sincerely wishing, that those who have been tempted to follow him through his journies, and are at length arrived with him to the close of his Diary, may derive from it's perusal some portion of the gratification which he himself experienced in the prosecution of his undertaking.—Reader, Farewell!

THE END.

APPENDIX.

APPENDIX.

A.

My dear and kindful Father

I arrived here last Wednesday night, from Combacoonum, my examination in the Court was finished. I been to Mr. Powney and Mr. Thompson, are very kindly spoke on different circumstances—Mr. Powney asked me secretly did I wish to become Protestant, I answered I dont wish to make different that and this, but I know the Roman Cathoilc are worshipping contrary to the Bible and true Religion, I therefore wish to be a true Religious man, so I have answered him, he sayed Yes, very true; the man must be only good and godly man, but in the Religion there is nothing; I am Protestant, very good Religion, but I am very bad, I made many great sin; So fourth he gone with his conversation along time; When I come to Negapatam, I come upon the Pallacken in the day evening I set out, came to a choultry where I had to perform my prayers, the bearears are gone to take their supper; myself alone was leaved in the choultry: I had 3 wax candle wh one of them has gave me light to read something in my Bible; I first begin to read my Bible in Tamul slowly; after a few verses I read aloud, that I do not know I dont wish to read it a loudly, because I had a kind of shame still to read the Bible in the out, into the choultry, there was an old man, Xtian, he heard my voiee and came near me without make any shade of sign; I finished a Chapter, and going to shut the book to pray, you see my dear Father how sweetful the word of God, he made me struck, and begged to read some more Chapters, and asked me what book is this, I was much pleased with that Old Man and kindly answered him, this was called God's book Holy Tes-

tament, as soon as I mentioned this name, the poor old man with great surprising asked me, is this Testament Sir, I wish very much to read it, I asked him Do you know to read in Tamul, he told me that he does not know, but his Son knows little, and after this conversation I read 3 Chapters; he asked me different questions on the Religion, after all this I requested him to come to prayer, he came with great pleasure and willing heart, I took him with me kneld down and myself prayed, the poor old man as having not able to knele down he sat in the middle of prayer; after the prayer was over, I asked him How do you feel, he said that Almighty should take him as he is old Man. I conversed with him long time. My dear Father he looked to be really good and pious man, I presented my book and told him to make his Son to read. The poor old * foind much comforted. You see my dear Father How valuable the children of God. I am sorry my dear Father that I had no long time any letter from you, I beg you to write me often as you can, to my comfort. The money for Cloathes will be send with another letter. I give my humble respects to my dear Mother and Grand Mother, kind kisses to Jesudasem.

My dear Father your most obedient

and Dutiful Son,

S. AYYAVOO.

6th October, 1821,
Negapatam.

Here follow a few words in the Tamul language, as a postscript, which terminates thus in English, "There is nothing comforter than prayer, O most comfortable."

* Found.

B.

Extracts from Regulations of the Madras Government.

A. D. 1817.—REGULATION VII.

A regulation, &c. &c. passed by the Governor in Council of Fort St. George, on the 30th September, 1817.

PREAMBLE.

Para 1. Whereas considerable endowments have been granted in money, or by assignment of land, or of the produce, or portion of the produce of land, by former Governments of this country, as well as by the British Government, and by individuals for the support of Mosques, Hindoo Temples, Colleges and Choultries, and for other pious and beneficial purposes * * * * * and whereas it is the duty of Government to provide that all such endowments be applied to the real intent and will of the grantor * * * * The following rules have been enacted to be in force, &c. &c.

Para II. The general superintendance of all endowments in land or money, granted for the support of Mosques, Hindoo Temples or Colleges, or for other pious and beneficial purposes; and of all public buildings, such as Bridges, Choultries, or Chuttrums, and other edifices, in the several provinces dependant on the Presidency of Fort St. George, is hereby vested in the Board of Revenue.

A. D. 1816.—REGULATION VI.

Para VI. The Zillah Judges shall recommend to the Provincial Courts, the persons whom they may deem fit for the office of district moonsif, but no person shall be authorized to officiate as a district moonsif, without the previous sanction of the Provincial Court, nor *unless he be of the Hindoo or Mahometan persuasion.*

True extracts.

D. M.

C.

[The following extract of a letter from the truly pious and indefatigable Mr. Hough, is too valuable a testimony to the veracity of the celebrated Dr. Buchanan, not to be preserved.]

" December 30th.—Madras.

" I have had a most pleasant visit to Travancore. The Syrians are an interesting body of people, and offer many encouragements to the devout and patient labourer; but they are certainly very ignorant; their morals are in a low state. They have, however, three invaluable Missionaries among them, and they appear to love them. I visited seven of the churches in the interior, and held long discourses with the Catanars; for the Malayalim bears so close a resemblance to the Tamul, that many of them understand me; and when they were at a loss Mr. Bailey interpreted my meaning. Dr. Buchanan's account of these people has been most undeservedly depreciated. I travelled with his book in my hand; visited four of the churches which he describes; compared his descriptions with what I saw; and actually found that his language, glowing as I thought it when at a distance, did not adequately express my feelings on the spot. I would not envy the feelings of the man, who could visit a body of christians, in the mountains and wilds of Malabar, still, notwithstanding their degenerated condition, loving and assenting to the word of God, confessing their ignorance, and desiring to be taught, with other emotions than those of Dr. Buchanan.

I asked several gentlemen in Travancore, whom I heard retailing the current complaints of the Doctor's exaggerations, whether they could mention a single fact, wherein he had departed from the truth; and not one replied in the affimative. The Missionaries felt at first, that the state of the people did not answer the expectations, which the African researches had tended to raise in their minds: but it does not necessarily follow, hence, that the pictures there given were false representations. I do not think they charge the Doctor with one inaccuracy, and verily believe they thank him for writing in the animated style he adopted.

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